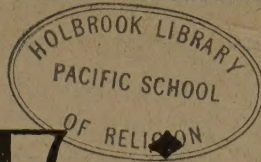


The American Friend



Old Series
Vol. LI No. 14

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New Series
Vol. XXXII No. 14

ERROL T. ELLIOTT, *Editor*

The View at Mid-Century

THE AMERICAN FRIEND came into the field of Quaker journalism near the turn of the century. We are standing now near midway in the century. We should look backward honestly and forward prophetically as we discern the issues with which Friends are faced.

From a historical standpoint fifty years is a short while. Even so the acceleration of mechanical advance has been so great that we are left heady with the wine of material progress. Scarcely have we become accustomed to one achievement when another one more mysterious bursts upon us. In a half-century we have moved from the covered wagon to the airplane, and now some form of rocket transportation lures the imagination of speed hungry men. We have gone from the telegraph to the radio, while television on our horizon is moving from promise to fulfillment as a common experience.

The beam of light from the lanterns of our forefathers has been replaced by electric blades of light piercing our darkness. These are now giving way in some areas to the invisible fingers of radio in beams that will line new paths for sky traffic. It now seems that our speeding craft of the future will take off into a sky filled with mist and darkness, and land again with as much safety as though it were clear noonday. Science seems almost to say with the Psalmist, "The darkness and the light are both alike to thee."

But while the mysteries of our physical world have been unlocked and harnessed to the machinery of commerce, what has been happening to our thoughts? We have not, in proportion, unlocked the power of ideas to control a civilization which threatens to destroy itself. We have yet to discover how fully the deeper powers of the universe lie hidden in the Beatitudes and in the eternal voice which uttered them. That

(Turn to next page)

ANNIVERSARY NUMBER

must be our greater discovery and progress if indeed we are finally to make progress at all.

The age-old heresies and orthodoxies rise and walk again among us garbed in the new phrases of our day. They seem now and then to be more influential than the central life of the lowly Nazarene about which they are woven. But again and again He throws off our man-made frills and stands before us in His seamless robe. In the cycles of search men pause now and then by a cradle in Bethlehem, a hillside in Galilee and a cross in Judea, looking wistfully for the deeper meaning of life. This faith in the eternal rightness of the Christian gospel has characterized the peculiar contributions of Quakers whenever they have lived prophetically.

It is interesting to note that the two periodicals which united to form THE AMERICAN FRIEND arose in periods of our national history which pointed clearly to some distinctive issues with which Friends were concerned. The "Friends Review" (1847) arose when the question of slavery as a national issue was being fanned toward a white heat. From the Christian viewpoint the deeper issue was the value of human personality irrespective of race. The particular race involved in that decade, was the Negro.

The "Christian Worker" (1871) came into existence when, from the national viewpoint, the expansionist movement was near its crest. It was the "Westward Ho" of the nation. But for the sensitive Quaker it again contained an important issue as the American Indians were being pushed into the arid and fruitless parts of America. Quakers, carrying the tradition of William Penn, and the Indians, holding him in revered memory, made a natural conjunction recognized by President Grant who, two years before (1869), had asked Friends to assume responsibility for the Indians of Kansas and Oklahoma. Again there was an issue, human and racial. For that decade it was the American Indian.

The 1870's and onward were for Friends also years of an ascendant evangelical Christianity particularly in Middle-western America. The emphasis was very personal in message and also expansive in program. It was doubtless influenced largely by the ex-

pansionist movement of the times. Friendly communities were started and fostered from Ohio to the Pacific coast. The pastoral form of leadership came to be the fixed pattern for many Meetings.

But now, what of today and tomorrow? From a political point of view nationalism in concept and pattern has risen to its full height. The major nations of the earth and many smaller ones are engaged in a global and catastrophic struggle. But what is the test of time on the works and thoughts of men? Fifty years are too brief for making that test complete. Lost in the discord of conflicting voices we have forgotten that it is "not what the days are shouting but what the centuries are whispering" that really attests or condemns a way of life. There are errors of thought which require a century to disprove while an age may be required to firmly establish a truth.

Just now in the midst of the world's most destructive war, it seems that the question which epitomizes the swaying fortunes and misfortunes of men is this, "who shall control the earth?" In answer men turn to race, nation or class. They regiment on either side of a battle line as "allies" or "enemies." In the spirit of a strange opportunism they curse one nation as an enemy today and bless it tomorrow as a friend. The controlling motive is the survival of a separate way of life and the control of the future to that end.

Into this race for survival and power comes a quiet voice, calling for a new idea—the pattern of neighborliness, and for a new power—the might of gentleness. The unique contribution of the Quakers during the present days is the quest for this new way. We are trying through work camps for youth, centers of relief for the distressed, and mission centers at home and abroad to find the "strategy" of the meek.

The voice from the Galilean hillside will not be stilled. It is too trustworthy to be ignored, too true to be defeated. Time is with it. As the wisdom of the ages unfolds it will speak in clear accents though as a whisper in the present din of world contradictions, "Blessed are the meek for they shall inherit the earth."

Errol T. Elliott.

The Birth of The American Friend

By Rufus M. Jones

I WAS once in my life the doctor, the midwife, and the nursing mother at a birth. The offspring that came to birth in that travail was named THE AMERICAN FRIEND. The date of birth was July 19, 1894, and hence we are now celebrating the fiftieth anniversary of that famous birthday. There will no doubt be some persons—perhaps many—who would like to know the circumstances that led to this event, for nothing occurs in this world without previous preparations for it. Quaker periodical literature had had an impressive history before THE AMERICAN FRIEND sprang into being fifty years ago.

Of the permanent periodicals, *The Friend* (Philadelphia) was first in the field. The "great separation" was the occasion for its appearance. The first issue of it came in Tenth month 1827. It was edited by Robert Smith and published by John Richardson and was called, *A Religious and Literary Journal*. It has continued with an unbroken procession until the present day. One would have supposed that the Race Street Friends would have at once met the situation with a countering periodical of their own. But they waited until 1844 before they launched *Friends Weekly Intelligencer*, which is therefore half a century older than THE AMERICAN FRIEND. *The Friend* (London), at that time *A Monthly Journal*, was born one year earlier than the *Intelligencer* and has already celebrated its centennial. A remarkable periodical in England preceded *The Friend*; that was *The Yorkshireman*, A Religious and Literary Journal edited by the remarkable man and scholar, Luke Howard, which began in 1833 and continued through five volumes. *The British Friend* was also older than *The Friend* (London), having begun its career in Glasgow in 1842.

THE FORERUNNER

But the real forerunner of THE AMERICAN FRIEND was the *Friends Review*. It was born in Philadelphia in 1847 as a result of another tragic separation, which is usually called "the Gurney-Wilbur separation." Philadelphia Yearly Meeting substantially sympathized with "Wilburite" Friends and would have preferred to recognize the Wilburite Yearly Meetings by correspondence, but there was always a strong and vocal minority of Friends who had been profoundly influenced by Joseph John Gurney and who supported with their sympathy and influence the Yearly Meetings that followed the lines of his life and thought. It was this group of Gurney sympathizers that became the founders and backers of the *Friends Review*. Enoch Lewis was the first editor of it, a scholarly man and prominent educator. It became at once a powerful interpreter of the type of Quakerism it represented, and it was widely read both in the East and in the West. In my boyhood home it came next to the Bible, and was eagerly awaited by young and old. It had a remarkable succession of editors who represented the more "liberal" type of Quakerism in orthodox circles. It strongly presented the cause of Bible Schools and the opening of missions in foreign lands.

Enoch Lewis was followed by Samuel Rhoads as editor and after him came William J. Allinson, John G. Whittier's intimate friend, who had a distinguished career as editor. James E. Rhoads, later the first president of Bryn Mawr College, was editor from 1876 to 1882. This remarkable man gave a striking tone and quality to "The Review," as we all called it. One of my neighbors in my boyhood was asked what he thought of James G. Blaine for president of

the United States. "I don't know," he said, "I haven't seen anything about it in the Review." Dr. Rhoads was succeeded by Dr. Henry Hartshorne who had been editor for a short period before the coming of Dr. Rhoads to the editorial chair.

A NEW ERA

Meantime there had come a new epoch in the life of the Society of Friends. In the late sixties and early seventies there had come a widespread revival movement. It broke in on the quiet and lethargy of the Society. It was one result of the fresh spiritual awakening that followed the Civil War, and which found its most striking expression in the wider world in the work of Moody and Sankey. There was hardly a community of Friends in New England, in New York, in North Carolina, or in the Middle West that was not affected by this revival movement. What came to be known as "protracted meetings," or more often, as "a series of meetings," came to be held in almost every community in these areas. It was a remarkable "going in the mulberry trees" (See I Chronicles XIV: 15), the greatest awakening of fresh life in the Society of Friends since the great birth period. It brought forth a striking group of new young leaders and many Meetings doubled their membership by additions.

The awakening did not come to Philadelphia Meetings, or only as a result of occasional visits of some of the young "promoters," who were usually not warmly welcomed with their new type of preaching. The natural result was that Dr. Henry Hartshorne, good man though he was, was quite unable as Editor of the *Friends Review* to deal adequately with this novel situation, and the leaders of the awakening movement were eager for a periodical more in sympathy with their aims and purposes. This desire was met by the launching of a new Quaker weekly journal, called the *Christian Worker*. It was created and edited by Daniel Hill, assisted by John M. Hussey. Daniel Hill was a veteran editor having produced the *Olive Leaf*, a valiant organ of peace, which had a wide circulation. New Vienna, Ohio, was the birthplace of the *Christian Worker*, and it came to birth there in 1871. It immediately met a vigorous response. The leaders of the awakening all wrote for it, and from the first it was a strong interpreter of the new movement and the new type of meetings. It was full of historical interests and it quickly became a valuable reporter of news.

In 1883 a joint stock company was formed called The Publishing Association of Friends, which became owner of the *Christian Worker*. It moved the periodical from its old center in New Vienna to Chicago, and Calvin W. Pritchard was made the editor, ably assisted by his highly qualified wife, Esther Tuttle Pritchard. The "Worker" now took on a new stride and secured a greatly increased subscription list, which consequently cut seriously into the circulation of the *Friends Review*, which was still an excellent paper, very well edited, but out of touch with the new day that had come.

AN EDITORIAL CALL

In the spring of 1893, Dr. Hartshorne resigned as editor and to my great surprise I was asked to become the new editor, together with an appointment as instructor in Haverford College. I was chosen, I was told, because of the reputation I had made in my college days as Editor of the *Haverfordian*, in which I had often vigorously attacked

the policies of the College! This made President Isaac Sharpless, who recommended me, feel sure that I would make a fearless editor! I knew, when I accepted the call, how difficult the editorial task would be, for I had been fully aware of the complications in the American Quaker situation. I had the promise of the backing of a remarkable group of sponsors, and in the spirit of youthful vigor, I accepted.

I began my new career as Editor of the *Friends Review*, August 24, 1893. My first editorial declared that I should "seek to maintain and honor *spiritual realities rather than forms and traditions*." I aimed from the first to raise the periodical above parties or sections or divisions, and I worked at my new job with tremendous enthusiasm, as any one can see who reads the *Friends Review* of that time. But do what I would, and work with whatever youthful vigor I could display, it soon became perfectly evident that the sphere of the *Friends Review* was a severely limited one, and that I could work no miracle with an instrument that had had its day. I soon began to make more ambitious plans.

In 1891 Peter W. Raidabaugh was associated with Calvin Pritchard as joint editor of the *Christian Worker*, and in 1892 the former became sole editor. Peter Raidabaugh's major interest was in editing Sunday School literature and he did not find himself happy or enthusiastic as Editor of the *Christian Worker*. That periodical was at the time, as is usually the fate of denominational periodicals, losing money and becoming a financial burden to its stockholders. J. Walter Malone of Cleveland, Ohio, owned a majority of the stock, and he was becoming tired of carrying the burden of annual deficits.

THE MISSION OF THE NEW PERIODICAL

Becoming fully aware of this situation I visited both Peter Raidabaugh and Walter Malone, and suggested that we should lay down the two existing periodicals, which were more or less rivals in the field of Quaker journalism, and create a new periodical to be known as THE AMERICAN FRIEND. They listened sympathetically to the proposal and came to Philadelphia with me to meet with a group of Friends of whom James Wood of Mt. Kisco, New York, was the leader, and together we worked out the plans for the creation of THE AMERICAN FRIEND. Both of the old periodicals ceased to exist on July 5, 1894, and on the 19th of July the first issue of THE AMERICAN FRIEND appeared. I was Editor-in-chief, with Peter Raidabaugh as Associate Editor, and with six Field Editors from various parts of the country, as follows: Allen Jay, J. Walter Malone, Stephen M. Hadley, George L. Crosman, and Thomas Newlin.

My first editorial said this: "The religious journal that is to become a power for good must do more than reiterate current beliefs and universally accepted views; it must be an educational force, a help to spiritual growth, marking a continual advance in thought. It must not be narrowly bound to expound the traditions of a section, a party, or a creed." I always considered it to be the mission of THE AMERICAN FRIEND to be a bringer of light, a breaker of paths, and a beacon for its readers, and I took my task as editor very seriously and endeavored to make my editorials in the literal sense *leaders*. I need hardly say here that I did not escape controversy, though I tried to keep above the battle, and to present a way of life that is not open to controversy. The paper had a period of marked prosperity, rising to a circulation of seven thousand, though even so, we usually had an annual deficit of about \$2,000, which I raised with almost no effort.

I believe that on the whole THE AMERICAN FRIEND had a unifying influence, though there was always a conservative fringe that was critical of it, and an "ultra-progressive" fringe that attacked it. Each of these opposing fringes saw

it in bad perspective. To those who belonged to the conservative side it was seen to be far over on the "ultra-progressive" side, and to the "ultras" it was seen to be far over on the conservative tack. That is the fate of any middle position, and I was always ready to take the consequences for refusing to run with either extreme.

THE AMERICAN FRIEND almost from the first made a favorable impression on English Friends. The *British Friend* was at first slightly critical, though it soon changed its tone, and the *London Friend* heartily welcomed it. Many English Friends became subscribers for it, and it opened the way for many of my lifelong friendships with English Friends.

I had many fine young Friends as my successive assistants in the office: Stanley Yarnall, J. Linton Engle, Mahlon Z. Kirk, and Herman Newman. This Friend, last in the list, eventually had the title of editor, and I continued as editorial writer, though I still gave much time and thought to the periodical besides writing most of the editorials. I was, during all this period from 1894 to 1912, traveling widely and visiting Friends, both over the American field and in many countries abroad.

BECOMES THE ORGAN OF THE FIVE YEARS MEETING

When the program for the Five Years Meeting of 1912 was being prepared I asked the Program Committee to appoint a commission to study the future mission of THE AMERICAN FRIEND, and to consider the possibility of having the Five Years Meeting take it over as the organ of its life and outreach work. S. Edgar Nicholson was made chairman of that Commission and a plan was developed and presented to the Meeting for THE AMERICAN FRIEND of the future. It involved its removal to Richmond, Indiana, and its publication under a publication board of the Five Years Meeting. The Philadelphia corporation turned over the periodical with all its assets, without any financial charge, and the New Series began under the editorship of S. Edgar Nicholson, January 1, 1913. He carried on for four years, but his health gave way during the fifth year, and Walter C. Woodward was appointed acting editor, April 26, 1917, and he became editor with full powers, November 29 of that same year. He had great gifts for editorial work, a flare for news and items of interest. He was a ready writer and he was endowed with almost divine patience, and until his untimely death in the midst of his career, he rendered noble service through his guiding labors as editor. In the interim that followed a number of faithful laborers carried on valiantly until the present editor, Errol T. Elliott, could be released from his other tasks and commitments to assume the editorship, which he has begun in this semi-centennial year with distinct promise of a future of large and able service. May divine blessing and guidance rest upon him, and may he be the chosen vessel to carry the precious freight of truth to a new and important stage of the onward voyage!

My Sequoia Symphony

To live the few decades of my years as well as this mighty tree has lived its thousands.

Early to lay firm hold upon enduring foundations; to grow straight, without gnarls or crooked places; to do triumphant battle with every storm and thus get strength and give some shelter to my fellows; to bear heroically the searing fires of sorrow, and wait patiently for Time's healing hand to close the deep burned scars; to grow old cheerfully; then to fall bravely and without complaint.

This to be regal in my little place, as this tree is king among his fellows—this is my Sequoia Symphony.

1-28-1909.

RAYNER W. KELSEY.

Prospectus

This was the first editorial which appeared in the "Friends Review" edited by Enoch Lewis 1847-1876.

EDITOR.

THE period in which we live, compared with any that has preceded it, may be emphatically denominated a reading age. Literary productions of every description, from the ponderous volume to the ephemeral sheet, are issuing from the press in rapid succession. If, when the literature of the day, in comparison with that of ours, must have been as a rivulet, contrasted with the Nile or the Ganges, the wisest of men could declare, that of making many books there was no end, and much study is a weariness of the flesh, we may safely conclude that the floating literature of our time is sufficient to overwhelm the strongest intellect, and set at defiance the most indefatigable industry. Yet amidst this inundation of books, there is much to be found which is truly valuable, and, when judiciously selected, well worthy of attention, particularly from those who are in the early and middle periods of life. It is not to be expected or desired that the youth, either in or out of our religious Society, should grow up in ignorance of the events which are transpiring around them, or of the improvements in morals, in science, or the arts, which the ingenuity of our contemporaries is bringing into view. To preserve a tolerable acquaintance with the events of our time, as they arise, recourse must be had to the periodicals of the day. It is therefore an object of rational desire, that these should be purged of everything which is likely to corrupt the principles, or deteriorate the moral sensibilities of their readers. There is a propensity in the susceptible minds of the young, not only to adopt the sentiments, but to imbibe the spirit of the authors whose works they are in the habit of reading. When they are accustomed to find the achievements of warriors portrayed in glowing colours, and surrounded with all the decorations which a vivid imagination and the finest language can supply, a warlike spirit is naturally excited. But when those scenes of devastation and blood, if described at all, are stripped of the halo of glory and exposed in their naked and hideous deformity, the tender mind shrinks with intuitive horror, and readily admits the conviction, that such dreadful expedients constitute no part of the plan devised by a beneficent Creator for the government of the world. When a writer, even though treating on subjects not professedly religious, is imbued with a deep and abiding sense of reverence and love towards the author of our existence, opportunities frequently arise for infusing into his pages a portion of the spirit by which he is habitually actuated. Thus pious authors, though writing on ordinary subjects, as well as pious persons engaged in the common vocations of life, are to some extent the salt of the earth.

If then, with the influence of periodicals for evil or good, in our view, we examine the character of many now afloat in our country, we must be convinced that there is great room for improvement. There is no inconsiderable portion of them constituted of matter which can contribute little to the advancement of their readers, either in virtue or knowledge. In some we find tedious discussions, which derive nearly all their interest from partisan dissensions, and in most of them opinions are advocated which the pious Christian would not willingly ingraft on the minds of his offspring.

Impressed with a belief that the present condition of

this country, and particularly of the Society to which he belongs, calls for the publication of a periodical conducted upon a plan somewhat different from any now extant among us, the subscriber is induced to offer to the public a weekly paper of which the following is an outline.

It is designed to defend and uphold the great principles, both in theory and practice, which the Society of Friends, from their rise to the present time, have professed and maintained. But in defending the doctrines of the Society, it is intended to avoid, as far as practicable, all controversial discussions, more particularly on questions which lead to no important practical result. Believing, as he assuredly does, that the doctrines promulgated by our primitive Friends, are the doctrines of the Gospel and that the great truths which they promulgated, are fixed and immutable, no countenance will be given, in this paper, to any thing which might have a tendency to unsettle them. Care will be taken to avoid any violation of the salutary rule of our discipline which requires that original essays, relating to our religious principles or testimonies, shall, previous to publication, be submitted to the inspection of the Meeting for Sufferings. Still there are many cases in which those principles are laid upon so broad a basis as to leave ample room for discussion and illustration without encroaching upon the limits prescribed by the discipline.

As the Editor is sincerely desirous of promoting the unity and harmony of the religious society of which he is a member; and fully believes that the discipline, when maintained in the spirit and manner designed by its founders, is a powerful preservative of this union and harmony, the columns of this paper will not be open to essays which tend to lay that discipline waste: but their aim and object will be to support the established order on its original principles.

Though it is not intended that the paper shall be devoted to any single object of discussion or enquiry, yet there are some great moral questions, in the examination of which, Friends have taken a leading and prominent part. To subjects of that character the columns of this paper will be freely opened. Among the evils which disgrace our age and nation, and retard the progress of civilization, there are none of greater magnitude than the twin progeny of barbarous ages, slavery and war. The Editor is aware that on the former of these subjects no inconsiderable excitement prevails; that much diversity of opinion appears among the advocates of freedom, as to the mode by which the acknowledged evils of slavery may be most quickly and effectually redressed; and that this diversity has led to discussions in which the zeal of the combatants is sometimes more conspicuous than their charity: yet this does not in his mind furnish a satisfactory reason why the subject should be excluded from his paper.

There are probably few if any professors of the Christian religion, who will presume to deny that the time so beautifully and graphically described by the evangelical prophet, will eventually arrive, when nation shall not lift up sword against nation, or the people learn war any more; and we need but little reflection to perceive, that when that happy day shall come, slavery as well as war, must be unknown. The spirit of the Gospel furnished a remedy for both; and there is no reason to believe that these evils can be completely eradicated by any other influence. The injunction of the Apostle, to overcome evil with good, indicates at once the easiest and most effectual mode that was

ever proposed, and is probably in no case more important than in our efforts for the abolition of slavery and war. To combat these evils in a truly Christian spirit, by arguments addressed to the heart as well as the understanding, is unquestionably the proper method of effecting the object. Such was the manner of Woolman and Benezet: and such it is hoped will be the manner in which these subjects will be discussed in this paper.

As we have various indications of a growing conviction on the minds of many, who are not of our religious Society, of the folly as well as the wickedness of war, it will be one object with the editor to bring into the view of his readers such facts illustrative of this subject as may fall under his notice. If any important movement, of a national character, indicating an advance in this righteous cause, should be observed, the readers of this paper will be duly apprised of it.

The rapid advances in science and art which a few of the past years have exhibited, render it certain that further developments of a similar character will be made. It is intended to bestow sufficient attention upon subjects of that nature, to keep the readers of this paper apprised of

the most important discoveries, as far as they would be interesting to the general reader.

Although the Editor has no intention of mixing, in any degree, in the political movements of our country, yet a brief notice of the events of the day, such at least as involve some general interest, will constitute a part of his plan. Legislative enactments, or judicial decisions of the General or State Governments and Courts, when they affect the great interests of the community, will be brought into the view of his readers; more especially if they have an obvious connection with religion or morals.

As the object of the paper is to diffuse useful and correct information, and to promote virtue and happiness both in civil and religious society, original essays, or judicious selections, are respectfully solicited. But it is to be distinctly understood, that it is no part of the design of the Editor to subserve any local or party purposes, or to engage in doubtful or controversial discussions, and that he of course must be at liberty to judge and decide upon the fitness for insertion of all contributions which may be offered.

ENOCH LEWIS.

Philadelphia, 9th mo. 1st, 1847.

Salutatory

The Christian Worker (1871) was owned and edited by Daniel Hill and John M. Hussey. This was their first editorial.—EDITOR.

WITH no flourish of trumpets, and in plain attire, we present our little Monthly, and kindly ask for it a place in your affections, and hope, with the Divine blessing, to make it a welcome and useful visitant in your house. Perhaps some will say, the world is already flooded with periodicals, what need have we of any more? The world is flooded with literature, and we are sorry to say a large part of it is as destructive to the moral and religious life of the community as the flood of Noah was to the physical life of the antediluvians. A large proportion of those who write for the press are not positively religious, and we can not expect their productions to be better than themselves. The Society of Friends was brought prominently into view, especially in the South, during the late terrible civil war, by their unflinching adherence to the doctrines of the Gospel in relation to war, and their refusal under any circumstances to bear arms, when nearly all other Christians, North and South, wavered in the blast as a reed that is shaken of the wind. Then, again, a very difficult problem has been assigned to the Friends to work out, in the management of the Indian tribes on our Western frontier. Many persons are watching the development of this problem with deep interest. Many others are inquiring, who are these Quakers? what do they believe, and what are they doing? One object of our paper is to answer these questions, and show what we believe by what we are doing—showing our “faith by our works.” In this country we are a widely scattered people, and we greatly need a channel through which we can be advised, from time to time, of what is going on in the different neighborhoods where we live. Such a channel we hope, with the co-operation of our friends, to make the *Christian Worker*.

We shall make no great pretention to literary merit, but shall aim to give our readers plain, practical suggestions, and such information as they can get nowhere else, so that

they may soon learn to think that they can not get along without the *Worker*. If we take an invoice of what we and our children read, we shall probably find that four-fifths of it was written by persons outside of our society. We do not expect, nor even desire, that our members should read nothing but that which is written by Friends, but we owe it to ourselves to patronize, first, our own literature, and cultivate and develop the talent of our own young men and women.

We do not expect that all who write for the *Worker* will see just alike in every respect, but we do expect them to write in love, and dip their pens in the ink of that charity that “suffereth long and is kind.”

DANIEL HILL.

Greetings

TO THE AMERICAN FRIEND and its staff I send greetings: You take up the editorial work at a time when significant changes are taking place at an unparalleled speed. The world is weary of war but Christians everywhere are perplexed and the church has lost its driving force. Happily for Friends there are areas of encouragement.

A genuine hunger for spiritual life and worship is growing among those outside as well as within the Quaker fellowship. Both young and old are becoming seekers. The leadership of the Society today is better trained and has a clearer understanding of Quakerism and its mission. The most significant development which has taken place during recent years has been the production of a modern Quaker literature: history, life and practice, biography and interpretation; all interestingly written. THE AMERICAN FRIEND, through its editorials, informative articles, and exchange of ideas has a vital part to play in our forward march. I feel sure it will meet the challenge.

HERMAN NEWMAN.

THE American Friend.

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. I.

PHILADELPHIA, SEVENTH MONTH 19, 1894.

No. 1.



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[272]

The American Friend.

"Truth is the highest thing a man may keep."
"That they all may be one."

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A HOPE FOR THE FUTURE.

O GOLDEN age, whose light is of the dawn,
And not of sunset, forward not behind,
Flood the new heavens and earth, and with thee bring
All the old virtues, whatsoever things
Are pure and honest and of good repute,
But add thereto whatever bard has sung
Or seer has told of when in trance and dream
They saw the Happy Isles of Prophecy!
Let Justice hold her scale, and Truth divide
Between the right and wrong; but give the heart
The freedom of its fair inheritance;
Let the poor prisoner, cramped and starved so long,
At nature's table feast his ear and eye
With joy and wonder; let all harmonies
Of sound, form, color, motion, wait upon
The princely guest, whether in soft attire
Of leisure clad, or the coarse frock of toil,
And lending life to the dead form of faith,
Give human nature reverence for the sake
Of one who bore it, making it divine
With the ineffable tenderness of God.
Let common need, the brotherhood of prayer,
The heirship of an unknown destiny,
The unsolved mystery round about us, *make*
A man more precious than the gold of Ophir.
Sacred, inviolate, unto whom all things
Should minister as outward type and sign
Of the eternal beauty which fulfills
The one great purpose of creation, Love,
The sole necessity of earth and heaven!"

—WHITTIER, "Among the Hills."

AIMS AND PURPOSES.

THE issue of the first number of a new Friends' periodical calls for a few words of introduction, though the purpose and scope of the paper have already been outlined with sufficient clearness in the last numbers of *The Friends' Review* and *Christian Worker*. It has long seemed to many thoughtful Friends that the Church would be better served by one paper than by two, and that a more valuable journal could be produced by a union of talent and interests. It has, however, appeared to others that the variety of opinion was too great and the diversity of thought too wide to permit of the formation of a single paper for the whole membership, but such a view would carry with it the conclusion that we are no longer a Society of Friends, but groups of people disorganized and drifting. THE AMERICAN FRIEND has grown out of the practical belief that Friends everywhere in the country have a relationship and a common meeting ground, that news from any part of our wide membership will be of interest in every other part, and that articles laden with spiritual thought will be good for all responsive souls, though in many minor details they may not see eye to eye.

We have always believed that the great majority of our members throughout America are loyal to the fundamental principles of Quakerism, that the truths which George Fox lived for and so many of his contemporaries died for, are still regarded as essential truths for the basis of Christian life and work. There has simply been a strong reaction against a traditionary Quakerism, and as in every known reaction there has been difficulty in finding the proper limits. Our hope is in the truth,—the truth as it is in Jesus Christ, and making it a working force in the life and thought of this day and age.

It is eminently fitting that our religious papers should be marked by a high tone and a lofty purpose,—not given to speculative questions and theories, but devoted to the extension of the Kingdom of God, to the annunciation of truth and spiritual thoughts, and to permeating its readers with a clear idea of the supreme worth of righteousness, integrity, "love of truth and all that makes a man." Whatever is to teach or have an educational power must be a little in advance of the common level. The minister who helps his hearers does not simply state truisms, but gives utterance to new and inspiring thought as the Holy Spirit communicates it to him. The religious journal that becomes a power for good must do more than reiterate constitutional beliefs

and universally accepted views,—it must be an educational power, a help to spiritual growth, marking a continual advance in thought. It must not be narrowly bound to expound the traditions of a section, a party or a creed. Our Master's call is as clear and distinct to-day as twenty centuries ago,—“Follow me.” Our Christian life cannot be a sanctimonious standstill. It is a willing, loyal response to a living, victorious Christ, and it is the avowed aim of this journal to be a herald of vital truth, of living issues, and to seek and announce in calm faith and sincerity the permanent basis of salvation, life and growth.

THE PAST AND FUTURE.

It is now two hundred and thirty-eight years since the seeds of Quakerism were first planted on the American Continent. These undaunted messengers of the truth found only a few sparsely-settled towns in the midst of an unlimited wilderness. Now two oceans bound our country, and sixty millions of free people make up its population. No thousand years since the creation of man has marked such marvellous development as this quarter of a millennium has seen since the inhabitants of Massachusetts were startled by the dreadful report, “The Quakers have come.” There was a period in our colonial history when a man would not have seemed in any sense a rash prophet, had he declared that Quakerism was to be the faith of the American people. Four of the thirteen colonies had Quaker Governors, and this peace-loving sect increased with astonishing rapidity. Suddenly there came a dead halt, and the members of the Society apparently destined to be such a factor in the development of this continent, became silent spectators of the great drama of western civilization in which they might have acted a paramount part. They have, to be sure, exerted no mean influence, but we seriously question if they have done in America the work God plainly marked out for them when He brought them hither, we might almost say by pillar of cloud and fire. There is not much satisfaction to be gained in looking wistfully back upon what might have been, if somebody had only been faithful enough, and strong and valiant enough. One of our main weaknesses has been too much of the backward gaze, and too little of the forward look. To-day our sole purpose in looking back should be to learn how to meet the future, for this generation is responsible for the time to be, not for the time forever gone by.

Has Quakerism any future? Is it to be a definite factor in our western civilization, or is it to be dryly lectured on and explained by the antiquarian in connection with other effete religions? It depends largely on the generation of Friends now living to answer. Our two main dangers are that we shall either surrender the

heritage which has come down to us, or that we shall so bury it in a napkin to preserve it that it will neither grow at our hands nor enrich the world. We want to avoid both these extremities. We want to hold fast to the vital truths, and yet to act as wise stewards with the heaven God has given us until the whole nation has been leavened. Our power has been largely dissipated during this century because of successive dissensions in our midst. One wonders almost that a remnant exists, so serious have been the internal differences. Our hope now is in union and in the bonds of brotherhood and love. We must have the oneness of heart and purpose which always exists where the Spirit of Christ has full sway, if we would shatter the bulwarks of the enemy and build living stones into the temple of our God. It is a proof of a growing unity that THE AMERICAN FRIEND is possible, and its supporters desire that it may be an instrument in the permanent union of American Friends under the leadership of our victorious King, and that, mighty in Him, they may henceforth work out the great destiny to which they have been called, and be “a part of that Divine power against evil,—widening the skirts of light and making the struggle with darkness narrower.”

IMPORTANT ANNOUNCEMENTS OF EDITORIAL AND BUSINESS METHODS.

NEWS.

It will be our aim to get news and reports from all parts of our Society. Friends are earnestly requested to assist us in making the *Society News* one of the most valuable parts of the paper. We expect, eventually, to organize a system of reporting through the Field Editors, so that the whole field will be covered, but we have had no opportunity to accomplish this at the beginning of our existence. We shall esteem it a kindness if Friends will send any items of interest, either directly to the editors or to the nearest Field Editor. The Editor reserves the right to condense any news or items as space demands.

OBITUARIES.

It will be necessary for those desiring to make public mention of the decease of their friends to do so in brief form. Notices of death should simply state the fact and time of decease, place of residence, age and station in the Church. When it shall please the Lord to call away those who have, by especial faithfulness and devotion of talents, “done much good in Israel,” and made a name for themselves in the hearts of the people, they should receive a memorial notice in the main columns of the paper. With reverence and strict truth their life-story should be told, not to glorify human effort, but to show how God can use a willing instrument, and to inspire other lives.

CONTRIBUTED ARTICLES.

Articles under this head are published without editorial indorsement, and must be taken simply as the view and opinion of the writer. It is in every way wise to allow a fair consideration of questions which are not yet permanently settled, and in regard to which honest and sincere minds differ. It is manifestly better that the paper should not be held responsible for views which may just as honestly be questioned in some following number of the paper. It should further be stated that the Editors do not necessarily indorse the statements of fact which will, from time to time, appear in the news columns. It may often happen that facts will be given for information when some of us might wish they had not occurred.

DEPARTMENTS.

The Friends' Society for Christian Endeavor will have a regular department in the paper, conducted by a Friend chosen for that purpose by the United C. E. Society of Friends. The Peace Department will be conducted by a chosen representative of the American Friends' Peace Association. The Educational Department will be under the care of one of the prominent teachers and educators of our Society. The position of the paper on the temperance question will be uncompromising advocacy of the annihilation of the liquor traffic, and total abstinence for individuals.

PAYMENT OF SUBSCRIPTION PRICE.

No successful paper of any character in the country does business,—in this age,—on uncertainty. Before receiving papers the subscription price must be paid. This is manifestly a necessary business condition. It is particularly proper that this condition should be upheld in the case of a religious periodical. Whatever failures may have been made in this respect in the past, this is the policy of the AMERICAN FRIEND. We expect to make it worth the amount charged; we expect to make it of such a character that no Friend can afford to be without it, but to make this possible the money must be at hand. We, therefore, announce that after six weeks from the first issue all papers not paid for will stop. This will always be the policy of our management. Six weeks after bills are issued papers will cease to go to those who have not responded to the bill. If any mistakes are made at the office we shall gladly rectify them on receipt of notice. The AMERICAN FRIEND will be sent to all who have paid for either the *Friends' Review* or *Christian Worker*. Those who have usually paid for the *Friends' Review* at the beginning of the Eighth month will receive bills calling for \$2.16, which means that the paper costs 66 cents until New Year's and \$1.50 for the year thereafter. They have their choice to pay these amounts separately or the full amount at once, which would probably be much more convenient

both for them and us. We are now issuing an edition of 7000 copies.

AGENTS.

Agents are selected primarily to secure new subscribers, and to those who act as agents for us we give a good per cent. on the amount collected and forwarded with list of new names. After the first year subscribers are expected to pay directly to the offices. Those, however, who prefer to pay the local agent can do so, provided he is willing to act as collector for his district, but the full amount will, in every case, be required, no deduction being made to ministers or to any special class. This is rendered necessary because the paper cannot be made to succeed financially on any other basis.

EDITORIAL THOUGHTS ON THE TIMES.

THE SUPREMACY OF LOVE.

THE question has been raised whether Friends who have consistently opposed war, as wholly inconsistent with the letter and spirit of Christianity, could justify calling out the Federal troops to quell a dangerous mob, and enforce the law and re-establish the normal traffic and business relations of the country. It may well be answered that if the principles and practices and methods of Friends were accepted as the basis of business and commercial intercourse, if the law of Love were paramount in all the business and social relations of men in this Christian land of ours, no such circumstance as this which has brought armies into the field would have been possible. Consequently, Friends may hold that they are not concerned in the enforcement of order, it being their business rather to declare that obedience to the Spirit of Christ brings about a condition of Society in which guns are in no way needed. If that condition has manifestly not yet been reached, they leave "the authorities that be" to compel obedience to law, and go on with the announcement of their old truth, that those who live in love do not need to fight, and for themselves they would find it necessary to refuse to kill. They are, however, loyal to Government,—they would prefer that the head of this nation, responsible as he is for the lives and property of sixty million people, should call his forces immediately to the scene of disorder, and compel the dangerous element to maintain peace, than that by a timid policy of irresolute dallying he should allow life and property to be at the mercy of unrestrained rioters. There is a sharp line to be drawn between preserving peace, law and order, and declaring war for the remote ends which have inspired the massing of hostile forces on so many thousand battle fields. Our position is unassailable, for it rests upon the supremacy of Love, and the brotherhood of the race through a common Father.

THE RIGHTS OF CAPITAL AND LABOR.

There is hardly anything new to be said now upon the great railroad strike and boycott which carried with it such serious consequences. Nearly every thoughtful person has, before this, been convinced that the method chosen to force a great manufacturer to make satisfactory terms with his employees was ill-advised and radically wrong. We believe that the man who earns his

daily bread by the sweat of his brow, whose home and family depend upon his wage for their existence, has rights that an employer is bound, by every trait that marks him human, to recognize and respect. Workmen must, however, learn that the man whose constructive mind plans the business and whose capital builds the factory and turns the vast machinery has his rights as well, and that he should not be forced by those who know nothing of the demands and necessities of his business to concede what would, perhaps, ruin his business. The security and future success both of labor and capital are to be gained by a full recognition of rights of each. A mutual confidence must be established by the gradual awakening to the fact that each is dependent upon the other, and a consciousness of the truth that a blow that injures the rights of the other is a suicidal blow at its own existence.

LOVE OF COUNTRY.

In the United States Senate, last week, Senator Peffer offered a resolution looking to government control of inter-state railroads, the regulation of their freight and passenger rates, and fixing the wages of railroad employees. He made his speech an occasion for setting forth most extreme views of a reorganization,—almost disorganization,—of the government. The replies to his speech were of a decidedly patriotic character, and it was made clearly evident that in the emergency which now confronts the nation both great parties are as a unity for the support of the constitution and for the maintenance of law and order. It makes a man's heart throb with joy to find in an hour of trial that the mass of American citizens are loyal to our union and love their country with an earnest love. May the day hasten when God, home and native land are the dearest objects to the heart of our millions of people.

FOR THE AMERICAN FRIEND.

SOME LESSONS OF EXPERIENCE.

BY JAMES E. RHODES.

ON three occasions our Lord stated the great objects for which He came into the world. He came to seek and to save that which was lost,—He came not to be ministered unto but to minister, and to give His life a ransom for many,—He came to bear witness unto the truth. The church has like functions to fulfil. Any body that can properly be called a church is made up of those who, in varying degrees, are saved from sin by repentance towards God and faith towards our Lord Jesus Christ, are following Him, and walking in the Spirit.

Have Friends, as a whole, during the last half century been seeking to save the lost, have they been suffering with their Lord, and bearing witness to the truth? With no disposition to disparage the past, it may safely be said that within the last fifty years Friends have been roused anew to seek the salvation of those around them, and to this end to come out of their comparative isolation and to come into active sympathy with others who needed their aid in spiritual things. It has been a genuine awakening by the Spirit of Christ that has led Friends in England to start adult schools with missions at home and abroad, beside carrying on all the forms of philanthropic effort in which they have

been engaged. This activity, with the adoption of means fitted to meet the spiritual needs of the people, has stayed the decline in numbers of London Yearly Meeting, has given renewed life to many congregations, has substituted hopefulness for discouragement, and has been a great blessing to the members of the Society as well as to those for whom they have labored.

That nearly forty thousand persons should be found in their schools and missions, and that despite some loss of birthright members London Yearly Meeting should steadily increase, attests the wisdom of their methods and the Divine blessing upon them. That Dublin Yearly Meeting should continue slowly to decline, notwithstanding some mission efforts, is not wholly to be explained by their being surrounded by a Roman Catholic population, seeing that the Episcopal Church of Ireland, since its disestablishment, has gained many adherents.

It was a no less real and gracious visitation of the Spirit that awakened Friends in America forty years ago, from their too great reliance on silent-meetings and an occasional itinerant ministry, to open Bible schools, to hold "general meetings" or "series of meetings," and with intense earnestness to seek the salvation of their nominal members as well as that of those outside. Wherever this fervent desire to be like Christ in not sitting still but actually *seeking* to save the lost has appeared, and has been accompanied with humble submission to the leadings of the Spirit, it has been followed by additions to the church, and an increase of the aggregate membership. Wherever, on the other hand, this visitation has been resisted from fear, or too great unwillingness to see changes made, there meetings have declined, even though godly, exemplary living and testimony-bearing have been maintained. God gives meetings as well as persons opportunities for doing good, and if these are neglected loss ensues. Passing recently by a handsome stone church-edifice in what was once a neglected neighborhood the fact was recalled that twenty-five years ago three members of the neighboring Friends' Meeting felt separately a distinct call to open a Bible School at that place, but were discouraged by the officers of the Meeting. As a consequence instead of a new Friends' Meeting there is now a church of another denomination, to which has been given the crown designed for Friends. Like examples might be multiplied.

Have Friends suffered with their Lord and for the world? Yes, to some extent, for aggressive evangelization has always been attended with suffering. Had the apostles been content to lead quiet, holy lives, and not unceasingly to teach and preach Jesus Christ, they would not have suffered; neither, so far as we can see, would the gospel ever have gone beyond the gates of Jerusalem. Friends have suffered with their Lord from the opposition of the powers of evil, from the imperfect living of some of their members, old and new, from the struggle to adapt methods to the spiritual needs of the people and yet conserve the actual guidance of the Spirit in worship and service, to keep open the immediate access of each soul or congregation to God through the one Mediator only, to secure the freedom of all to engage in vocal exercises when led to do so by the Master. They have suffered from the great strain put upon their Christian love by the changes introduced, by some actual departures from doctrinal truth or

essential principles in worship and work. In one case only has one of our members, a missionary, resisted unto death, striving against sin. Sometimes, forgetting that as the Lord suffered for our sins so we are called to fill up that which is behind of His afflictions for His body's sake and should lay down our lives for the brethren, there have been factions or separations. But none the less the Society has grown in numbers, wisdom and grace during the last fifty years, while too generally, separating bodies have wrought no deliverance, but have gradually withered.

Have Friends borne witness to the truth? Yes, with some grave exception, as respects ministry and worship, as fully as fifty years ago, or even more so. Again and again there has been one-sided witness-bearing, placing too exclusive emphasis on one or another part of the truth or of practice. "I saw," wrote George Fox, "that Christ died for all men, and was a propitiation for all men, and had enlightened all men and women by His Divine and saving Light." At times Friends have borne witness too exclusively to the light where-with Christ enlightens men, and said too little about His death for all men as a propitiation for sins. At others some have too exclusively referred to His atoning sacrifice, and have said too little of that operation of the Spirit sent in His name that quickens and enlightens every conscience, convicts of sin, points to Christ, wins to the good, condemns the evil, gives power to repent and believe, and to walk in newness of life.

Active evangelization, the rapid advance of new scientific knowledge, and the criticism of the Bible now current, have all been sources of difficulty as to interpreting the truth.

Some evangelists have pressed unduly special parts of Christian experience, to the neglect of other equally important parts. Some Friends have feared and repelled new scientific truth because they could not at once adjust it to the old; others have eagerly grasped at novelty, and imagined that new truth could destroy or render less worthy of credence what was true before. The fruits of criticism of the Bible are as yet too immature and harsh to be made spiritual food, but some have rather eagerly accepted them, and have been impatient with conservative men who are willing to wait until greater certainty shall attach to the conclusions of critics, while willing investigation should go on. From all these causes there is much variety of doctrinal belief among us, yet a spirit of sober inquiry and openness of mind also exists, with an increasing fidelity to our Lord Jesus.

This diversity of views calls for faithfulness to conviction on the part of each, for loving patience and tolerance with and towards each other, and readiness to learn what the Head of the Church would teach of new as well as of old truth. All spirit of faction, all disposition to draw off from each other, should be laid aside. Loyalty to Christ and to His teaching is our lesson; and a spirit of comprehension, of inclusion rather than exclusion, should be cherished. We need faith that the Lord over all, who is rich unto all that call upon Him, will more fully unite us in a knowledge of the truth, as it is in Him who is Himself *the* truth, will deepen our spirituality, enlarge our usefulness, and prosper our part of "the Church which He hath purchased with His own blood."

FOR THE AMERICAN FRIEND.

THE OLDEST YEARLY MEETING.

By AUGUSTINE JONES.

THE earliest and the longest has still the mastery over us.—
George Eliot.

JAMES BOWDEN says, excepting that of London, New England Yearly Meeting is clearly the most ancient in the Society. (I., History of the Society of Friends in America, 280, 281.) But there is at least a question whether he ought to have excepted London. He says also that the first Yearly Meeting in Great Britain was in Yorkshire in 1658, and he says further, on the authority of George Fox, that "in 1661 it was removed to London, where it hath been kept ever since." We have not the date of this statement of George Fox, and do not know, therefore, how far "ever since" reaches, but we do know that there was no London Yearly Meeting from 1673 to 1678, which breaks the chain and requires a new beginning. And there are many other years that have no record of Yearly Meetings. It may be justly questioned whether general meetings held without a fixed annual abode or established characteristics are to be included. We certainly think they should not be,—they are not London Yearly Meeting. There were Yearly Meetings sometimes of Ministers, which clearly would not be considered in this investigation. It is possible that the above-named Yearly Meeting of 1661 was of that sort, as the London Discipline does not include it. Bowden says, and the Discipline of New England Yearly Meeting confirms his opinion, "that there is good reason to believe that the Yearly Meeting of Friends for New England has been held at Newport, R. I., since 1661," the year in which George Bishop says "it was set up." (See New England Judged, 351, I. History of Society of Friends in America, 280, Discipline of New England (Reprint 1889), 76, 77.) It appears on page 148 of the Extracts from the Minutes and Epistles from the Yearly Meeting of the religious Society of Friends held in London, relating to Christian Doctrine, Practices and Discipline, fourth edition, 1861, which is no doubt the best authority, that "the Yearly Meeting of London traces its origin, constituted as it now is of representatives from various parts of the kingdom, to 1672," or eleven years later than New England, but this meeting was discontinued the next year until 1678, a period of five years. And in 1678, the important date, London Yearly Meeting began and has continued since in unbroken regularity (Ib., 149), sixteen years later than that of New England.

The early records of New England, until 1683, are said to have been destroyed. But the journals of Friends in the ministry who visited it from time to time, record the same representative body of all New England, holding its meetings at the same season of the year, in the first half of the Sixth Month in each year.

John Burnyeat says, in "The Truth Exalted," p. 40: "And so being clear of those parts, took shipping for Rhode Island, and was there at their Yearly Meeting in 1671, which begins the ninth of the Sixth month every year, and continues for much of a week, and is a General Meeting once a year for all Friends in New England." The words "every year" and "once a year" are an assurance of the continuity of the meetings. And its representative character appears in the word "once a year for all Friends in New England."

The next year, 1672, George Fox himself visited

New England, and says in his Journal: "The week following, the Yearly Meeting for all the Friends of New England and the other Colonies adjacent was held in this island." It is important to observe the representative character of the meeting. And he says further: "This meeting lasted six days, the first four days being general public meetings for worship. . . . After these public meetings were over, the Men's Meeting began, which was large, precious, and weighty; and the day following was the Women's Meeting, which also was large and very solemn. . . . When this great general meeting in Rhode Island was ended, it was somewhat hard for Friends to part; for the glorious power of the Lord, which was over all, and his blessed truth and life flowing amongst them, had so knit and united them together, that they spent two days in taking leave one of another." (2 Journal of George Fox, page 111, 1672.) This seems to have been six years before London Yearly Meeting began.

And there is another test of the character of the early meetings. Some of them were only Men's Meetings, and not Yearly Meetings at all in the sense of the true historic character of a Yearly Meeting of the Society of Friends, consisting of both men and women.

It would seem that London Yearly Meeting had no Women's Meeting earlier than 1784 or 1792, at least no earlier date is given in the Discipline above named. And the Men's and Women's Meeting down to 1861 seem to have co-ordinate powers over very few matters, and to be quite separate, advisory as to each other, and distinct, the more important matters being almost exclusively in the care of the Men's Meeting.

The Yearly Meeting which was first organized as a thoroughly representative body, with due recognition of the Women's Meeting, all other things being equal, would seem to have one strong claim to have been the first real Yearly Meeting. Here, at least, New England comes to the front.

We ought not to overlook the fact that neither meeting in any event was the parent of the other. Neither was set off from the other according to the modern method. Each Yearly Meeting, free and independent, was evolved from its own membership and grew to its own original position, influenced no doubt by the members of Society abroad and at home, but connected to the other Yearly Meeting only by the unity of the cause, Christian sympathy and fellowship of thought and doctrine. It has been sometimes thought that an influence has come respectively from these meetings, one to the other, caught from the different social and political institutions of the two nations,—that from London came an honest conversatism, rank, order, dignity, and learning; from America, democratic equality, the New Testament literal teaching that God is no respecter of persons or of human distinctions. It is probable that each influence, if it existed, has been highly beneficial to the other meeting. The true and golden mean is between extremes.

Our conclusion drawn from the above is that New England Yearly Meeting has the earlier date, and has maintained its unbroken annual continuity longer, and was the first to establish democratic representative equality, possibly originated it, as applied to Yearly Meetings, and that it is, therefore, the oldest Yearly Meeting in the world.

It is quite possibly that historic facts, not known to us, may modify or destroy the theory of this sketch,

but this paper may be useful nevertheless in bringing such information if it exists to the public attention.

We are certain, however, if our position is allowed, that New England will set up no vested rights over other Yearly Meetings by reason of her antiquity, will claim nothing from priority, but only emulate her younger sisters on both sides of the Atlantic in the blessed service of our Lord Jesus Christ.

Society News.

C. HODGIN, of Sabina, O., started for Greenwich, N. C., expecting to attend meetings in Guilford and Randolph counties during an absence of three weeks.

At Marlboro Monthly Meeting in Cornwall Quarter, held at the Valley, on Sixth month 27th, Walter Ritteringham, Perrin Reynolds and Anna S. Leggett had acceptable service. Anna S. Leggett attended Milton Monthly Meeting on First-day, Seventh month 1st.

HENRY HOLT & Co., publishers, N. Y., have issued a collection of "Quaker Idyls" by an authoress bearing a Quaker name, S. M. H. Gardner.

We understand that James R. Jones, of Greensboro, N. C., has received a minute from his monthly and quarterly meeting for an extended religious visit in India and among Friends in Great Britain. Rufus P. King has also a prospect for religious service in Great Britain.

WILMINGTON YEARLY MEETING begins Eighth month 15th.

"THE History of Friends in America," written by Allen C. and Richard H. Thomas, has recently been published. We give a review of it in another column.

Thomas H. and H. H. Leggett attended Cornwall Meeting First-day morning, Seventh month 1st, and Highland Mills Meeting in the evening.

ELLAS G. MINARD and wife attended the annual picnic given by Oscar Georke, of Brooklyn, at his country home in Cornwall, and was one of those who made interesting and appropriate remarks. E. G. Minard and wife are doing good work at Highland Mills, and their labors are being blessed.

THE Bible School Assembly of Western Yearly Meeting will be held at Carmel, Ind., beginning Third-day evening, Seventh month 31st, at 8 p.m., and continuing through Eighth month 1st and 2nd. A good program has been arranged. Every school in the Yearly Meeting is requested to send delegates. Geo. H. Moore, President, Vermilion Grove, Ill., Olma Hadley, Secretary, Friendswood, Ind.

THE Trustees of "Central Plains Academy," of Estacado, Texas, have been unable to use the money obtained by the "Letter System," in the line for which it was solicited, and have returned to the donors the amount each contributed, so far as we have the names and addresses. To any and all who so kindly aided us and have not had the money returned, please send name and address to M. P. Marshburn, Estacado, Tex., and your money will be returned to you with thanks.

GREENFIELD, INDIANA.—Mary Miars preached a farewell sermon at this place to an appreciative audi-

ence, Seventh mo. 1st, which closed a successful pastoral service here of nearly four years. She came to the meeting here soon after it was organized. Friends had just built a new meeting-house and were heavily in debt. The meeting was small, and the most of the members were in limited circumstances. She at once went earnestly to work to raise the money, and was most untiring in her efforts until it was all obtained, and she now leaves the meeting free from debt. For the past year her health has been failing, and for this reason she was forced to give up her much loved work and return to her home at Wilmington, Ohio, for rest. We hope and pray that her health may soon be restored, and she may be able to again take up the work she so much loves and in which she is so successful. The love and prayers of her many friends at this place will always follow her.

LEMUEL HAROLD.

Seventh mo. 7th, 1894.

TECUMSEH, OKLAHOMA.—In obedience to the Gospel command, we have been besieging the throne of grace to send forth laborers in this new country. Our hearts have been made to yearn over the people, as we go out to the school-houses occasionally, to conduct religious meetings, to see the great spiritual needs of the people. We have large congregations, more than can get in the house at times. We have numerous invitations to go to different points to hold meetings, and we cannot attend to every call, but our prayer is that God will put it into the hearts of those that are young and strong to come to this land. Though it be new it produces an abundance of fruit, vegetables, and everything one needs to live on.

MARIETTA NEAL.

Sixth mo. 26th, 1894.

ON Seventh-day, Sixth mo. 30th, Oscar Georke and wife, Friends of Brooklyn meeting, entertained the New York and Brooklyn Societies of "Christian Endeavor," and other invited guests, at their country home at Cornwall. This is the ninth year in which our friend and his family have so kindly welcomed a hundred or more friends to a "Picnic," which has become an annual occurrence, and promoting unity of purpose, sociability, and love, in the interests of the Church. New York and Brooklyn Friends arrive on a special train, and our friend sending a variety of vehicles to meet them, all are conveyed three miles through a delightfully winding road, amidst mountain scenery to his home. The day was spent in a pleasant manner, the older Friends enjoying conversation and mutual interests, the younger portion in games, or rambling through the grounds or gathering fruit. A bountiful dinner was served, after which brief and appropriate addresses were made by Wm. C. Taber, James B. Chase, Charles W. Lawrence, Eliza H. Taber, Hannah H. Leggett, Maggie Holme, Oscar Georke, and Isaac Howland. There were many expressions of gratitude, by the guests, in token of their appreciation of the kind hospitality of their host and hostess.

RICHARD H. THOMAS writes from Norway that he has been quite ill since reaching that country, not having spent, at the time of writing, a whole day out of bed. He, however, feels much improved, and is making good progress. He expects to remain altogether about six weeks. We expect next week to give our readers a personal account of his visit.

ISAAC SHARP attended the Yearly Meeting at Stavanger, Norway. The meetings held there on First-day

the 17th were crowded, and ministry flowed with life and vigor. Thorstein Bryne accompanied Isaac Sharp to Kvinesdal, a toilsome journey, but rewarded with a peaceful issue. The latter remarks that, "Dear old Tollag Roisland, one year younger than myself, rejoiced at our meeting once more. Simple-hearted kindness abounded, and the welcomes were very cheering."

ANOTHER session of Honey Creek Quarterly Meeting, Iowa, came and passed Sixth month 8th. W. R. Harris, of Kansas, by his ministry, gave warmth and cheer to the meeting on Seventh-day. Josiah Dillon, of Bangor, following with great fervor and fearlessness, presented the peace phase of the gospel and the absolute power of Jesus over all powers. A petition asking the Yearly Meeting to re-locate, and build a new Yearly Meeting-house, was adopted. L. Maria Deane preached on the Sabbath with power and pathos. E. B. M.

TO-DAY we buried Edith Johnson (Modoc). On Second-day night she seemed to pass away, but came to life again and said, "I have seen all the Modocs who have gone before; I do not know all, but they knew me. I saw Frances Denny, and she begged me to come. She told me to tell her brother, Alva, to be a good boy. Jesus was not ready for me to go; said I must see all my people first, and tell them to meet me in heaven." After a little while she said, "Jesus has sent four angels to sing to me. Stand away and let them sit on the side of the bed. Do you hear them sing?" When her friends said "No," she said, "Why! they sing so beautiful; don't you hear them?" Caroline Blackledge writes: "She was converted only a few days before this. I had given her a text from John 3: 16, while she was yet in the Bible School, which she would repeat over and over; then say, Amen. She sent for all the Indians that she might talk to them." I visited this dear child while in the Quapaw Agency a few weeks ago. She has been a great sufferer for three or four months; she was nearly thirteen years old. Frances Denny was a Modoc girl about her age who died last winter.

RACHEL KIRK.

Selma, O., Seventh month 4th, 1894.

FRIENDS' ASSEMBLY AT WARSAW, INDIANA.—The Friends' Assembly under the auspices of Indiana Yearly Meeting will be held in Spring Fountain Park, near Warsaw, Indiana, Eighth month 2d to 9th inclusive. This is a pleasant summer resort, with the usual attractions of boating, bathing, fishing, and the opportunity to live at little expense in tents or cottages, which, with provisions, may be obtained on the grounds. A good program is prepared embracing the various departments of labor to which Friends give attention. Any who desire to attend and wish further information will please address, Elwood O. Ellis, President, Fairmount, Ind., or, Asa F. Baldwin, R. R. Sec., Marion, Ind.

I BELIEVE that no Divine truth can truly dwell in any heart, without an external testimony in manner, bearing, and appearance that must reach the witness within the heart of the beholder, and bear an unmistakable, though silent, evidence to the eternal principle from which it emanates.

M. A. SCHIMMELPENNINCK.

FOR THE AMERICAN FRIEND.

THE PRESENT DEMAND FOR EDUCATION.

BY BENJAMIN F. TRUEBLOOD.

EDUCATION may at the present time very properly be said to be not only a useful and desirable thing but an actual necessity of life. It has always been true that men could not be their best selves and fill their appointed places in the world without more or less mental cultivation. Ignorance has been one of the chief sources of individual, social, political and religious stagnation, to say nothing of its relations to violence and crime. But the necessity of a broad and thorough intellectual training for everybody was never so conspicuous as it is now. Education may be abused and so become a curse, but it cannot be done without. The day of the ignorant man is over. He will still be able to live, and to perform some simple services to his neighbor and to a limited circle of society, but more than ever will he be compelled to take a back seat in the larger councils of men where the great interests of life are under consideration. Comparatively he will be less and less a man, as the conception of manhood and manly attainments rises higher and becomes larger.

If ignorance were ever excusable, it is no longer so, except where the conditions of life are such as to make the acquisition of an education impossible, and such conditions exist to-day in civilized society only in the rarest instances. The *duty* of cultivating oneself is as imperative as the *necessity* of the training is absolute. The duty of seeing that the young are properly cultivated rests upon parents and all those who have the care of children even more pressingly than upon the young themselves, because they have a larger knowledge of the reasons which enforce the duty.

What I have said and am about to say must not be interpreted to mean that I consider education to be the cure for all ills, nor that it alone furnishes a sufficient qualification for the right performance of the duties of life. What I mean is that education, in its own place, is supreme, and that this supremacy is to-day made doubly clear by the conditions of society in which we live. As an idiot cannot possibly be made a Christian or a citizen, so an ignorant man cannot perform many modern Christian and civic duties, because he is not in a condition to know them, and when he becomes aware of them he is not equipped for their performance.

What is there in the present state of the world which imposes so powerfully both the necessity and the duty of a thorough education?

One of the chief duties of man is to help his fellow-man, physically, intellectually and spiritually. It is from the standpoint of this duty that I here speak. Service to one's fellow-men has now come to be in many cases a very difficult and delicate thing because of the vast enlargement and consequent increased complexity of human society. When you and your neighbor are the only two men in existence, and he has need of your counsel and help, the problem of aiding him is a comparatively simple one, because you can easily compass the causes and the character of his need. But when he has multiplied himself into a thousand, and then into tens and hundreds of thousands, into families and villages and cities and nations, in which are people of all ages, of all grades of intellect, of all types of character, of all states of bodily health and disease, of all degrees of wealth and poverty, in which the righteous and the wicked, the industrious and the lazy, the well and

the sick, the rich and the poor are mixed together in the most promiscuous way, when society has become a vast system of machinery interlocked and interlaced throughout all its parts so that each individual's condition is the product of a thousand causes over many of which he has no possible control, then the problem of helping even any particular individual, to say nothing of the whole complex mass, is enough to tax the intellectual resources of the most thoroughly and comprehensively trained mind.

This is the condition of that great society of men in which we are living and into which our children are born. You can hardly touch this social fabric at any particular point without making it tremble in its farthest portion. Through unintelligent sympathy you feed a tramp at your back door, and you thereby become a recruiting officer for the army of tramps in the remotest State in the Union. An industrial storm centre appears in Ohio, and at once similar movements arise all over the continent. A strike is declared in the City of the Plain, and forthwith every commercial nerve of the land is semi-paralyzed. You express a religious thought in California and the next London papers are full of its echo. A professor in a seminary says something novel about the Bible, and the next Sabbath the trumpets are clanging in all the pulpits in Christendom. Men have ceased to live apart in secluded valleys with the little problems raised by their narrow environment. Unknown countries have disappeared from geographical charts. Every language of the world is a known language. Men of all nationalities are travelling everywhere and intermingling. Every man's home is now literally the world, and all its interests are his interests. Every man has suddenly become every other man's neighbor. The swift steamships, the great intercontinental railway, the telegraph, the ocean cable, the telephone, the semi-daily paper, bring all the questions of the world and throw them almost hourly into every man's front door. Many of these questions are new, and fascinate at the same time that they puzzle us. Old questions come up in new ways, greatly enlarged in scope. The questions of the few have become the questions of the many. Local problems have become universal world-problems.

Everything indicates that mankind is just now passing through a transformation the most radical, significant and far-reaching in results which it has ever experienced. Men have heretofore lived as individuals, classes, communities, societies, nations, with distinct interests and lines of demarkation. A stage has been reached in the increase of population, in the subjugation of the earth, and in the intercommunication and interdependence of men when everything is to be rearranged on a basis of universality and common interest. There is to be in the not far future, one great society of men, one brotherhood of humanity, one nation of nations. The world will hereafter rise or fall together, instead of in sections as heretofore. This change from the old local, individualistic basis to a universal, social basis is giving rise to a multitude of puzzling questions which conservatism cannot keep down, and which radicalism has not done much toward solving. It is an age of peculiar intellectual anguish, from which we shall get relief, not by intellectual indifference, but only by a deeper and wider intelligence.

The questions confronting us are of many kinds, religious, scientific, philanthropic, social, economic,

municipal, political, international. In theology everything is being overhauled, the character of God, His relation to the world, the inspiration and authority of the Scriptures, their history and composition, the creeds of the churches, methods of religious work, the nature of man, the nature and scope of the work of redemption. Science is making us think over again all our conceptions as to the origin of the world, and the creation and history of man. Widespread poverty and distress and degradation create new questions of philanthropy and charity. Sociology and economics force upon us the questions of state employment of labor, the nationalization of certain forms of property, various questions of taxation, in short, all the vexed questions of the relations of labor to capital and of the individual to the government. I need not mention the problems raised by the vast aggregations of people in our cities, where ignorance and vice, rum and rings have such power. Governments are struggling as never before with the questions of immigration, naturalization, representation, rights of foreigners, with the questions of money, of credit and of trade. International questions of great scope have arisen which must be discussed in the councils of the world, questions of arbitration and of international co-operation for the promotion of the common good.

The mere statement of some of these questions lays bare the nature and extent of the change through which society is passing. These problems must be solved, and on their right solution depends the weal of the world. They will not be solved in a day or a year, but will tax the wisdom and patience of a whole generation and of many nations. Everybody is thinking about them, because they are everybody's questions, forced at last upon the minds of all. It is needless to say that in the face of such gigantic problems ignorance and intellectual idleness are veritable crimes. Intellectual honesty and candor are not sufficient. There must also be intellectual depth and penetration and sustained vigor, which can come only of patient, systematic, comprehensive training. The present generation cannot do much toward the actual solution of many of these questions, because it is neither intellectually nor morally equipped for the task. They have come upon us too suddenly. Everybody is sufficiently interested in them to try to solve them, or at least to guess and conjecture about them, and to dash off solutions as a boy blows bubbles from his pipe. One of the chief reasons for the unrest, the unwisdom and the infinite turbulence now everywhere abounding is that society has reached the thinking age, and feels the stirrings of the instinct to think, without knowing how to think. It would be, one is inclined to think, a great blessing if the vast effort to solve these problems could stop short off for a time and everybody could go to school for half a dozen years before going back to the task. This of course cannot be. The present generation must do the best it can with its present equipment to meet the requirements put upon it by the new and complex conditions into which it has been unceremoniously tumbled by the swift march of modern events. But we can do two things of great value to the generation which God has given us to train. We can give them some right conception of the greatness and sacredness of the task soon to devolve upon them, and of the magnificent opportunity for usefulness lying before them. Out of the experience of our own limitations and insufficiency we can teach them how to

be wiser and stronger than we have been. We can also, if faithful in the use of our money for the highest and best ends, send them forward to their work, trained to clear, comprehensive, consistent thought, with an analytic power capable of mastering the most intricate problems, and equipped with the best stores of knowledge which well-manned and well-equipped schools and colleges shall be able to supply.

Next to giving our young men and women a saving knowledge of "truth as it is in Jesus," so far as that lies in our power, I can conceive of no higher duty devolving upon us, in this time of change and rebuilding, than to fit them well intellectually for the large and difficult but noble and inspiring service which awaits them.

Peace Department.

Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—*Rom. 13: 10.*

As this is the department of peace, it will be conducted with malice toward none and with charity for all, even that love that suffereth long and is kind.

THE Society of Friends ever since its rise has held that carnal warfare, whether called offensive or defensive, is not in harmony with the spirit and precepts of the gospel,—that Christ is the Prince of Peace, and the gospel is the gospel of peace, and that when a man is converted and born again, and baptised with the Holy Ghost, he must necessarily have the spirit of love, and not of hatred, or jealousy, or anything that can make him hate his fellow-man, or desire to do him an injury. Hence a few of our ministers, and perhaps some other Friends, have held that peace societies, or any special efforts to push this special phase of the gospel to the front and make it prominent, are unnecessary and a waste of time,—that all our energies should be directed to the conversion of sinners, and trying to induce them to seek and find the baptism of the Holy Ghost, and then wars would cease so far as the influence of these Christians could reach.

If the Church of Christ had always followed His example and teaching, and that of the early Church for the first three hundred years of its existence, there would be some force in this position. But alas! since the days of Constantine, the white robes of the professional Bride of the Lamb have been often foully stained with the blood of sanguinary warfare, and deeply dyed in the blood of their fellow-men, so that for about sixteen hundred years the majority of the ambassadors of Christ have not hesitated to defend carnal warfare in their pulpits, and through the press, and have encouraged the members of the congregation to enlist as soldiers, to slaughter their fellow-men.

Books have also been written by professional Christian authors, and sent out from professedly Christian publishing houses, to eulogize and hold up to the youth, as examples worthy of honor and imitation, men who have distinguished themselves as slaughterers of their fellowmen, for whom Christ died. So when a man is converted and becomes a child of God, and desires to know what the will of God is that he may obey it, and looks into the teaching of the Church on the subject of carnal warfare, he is perfectly bewildered. It is the mission and duty of the Church of Christ to lead him out of his bewilderment, into the light and liberty of a child of God.

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

By J. J. MILLS.

THE young people's society of Christian Endeavor by its constitution is strictly subordinate and contributory to the church. Whatever may be its future history it has already exerted a lasting influence for good. Two effects of its work are especially conspicuous and worthy of mention.

In the first place it has aroused in many young Christians a *clearer consciousness of their possession of spiritual gifts*. Paul inculcated the true Christian Endeavor spirit when he wrote to his young convert, "Stir up the gift that is in thee." It is as if he said, "Blow off the ashes from the embers of religious life that are smouldering and ready to die in thy soul." Timothy was the type of a very large class of young church members at the present day. He had knowledge enough to enable him to do efficient service, having known the scriptures from his childhood. He had faith enough to begin with, thanks to a believing ancestry. He had sufficient religious sensibility—so much, indeed, that his "tears" were tenderly remembered by Paul. He had a spiritual gift, but it was dormant. Here was his radical defect. His knowledge of the truth must ultimately "vanish away" unless it could somehow be made serviceable. His faith without works was dead. His tears had no merit in themselves, no matter how genuine the feeling which provoked them. Like those of Judah in the days of Malachi they only served to extinguish the altar fire upon which they fell. Knowledge, faith, feeling, essential though they be to Christian character, must all fail to fulfill their true function unless they emerge in service. Here lies the fundamental reason for the formation of a Society of Christian Endeavor. It proceeds primarily upon the principle that work in the name and power of Jesus Christ clarifies one's discernment of spiritual truth, strengthens faith, and keeps the emotional nature in a healthy glow. Doing what one's hand finds to do is the surest road to the discovery of what kind of labor one is best fitted to do. By willingly consecrating his service to the Lord the young believer learns the nature and value of the gift that is in him. Many young men and women in the Endeavor ranks to-day are discovering within themselves capabilities of service of which they had hitherto been wholly unconscious. That the gospel ministry, the missionary and philanthropic forces of the church, are hereafter to be greatly reinforced through this training school there can be no reasonable doubt.

A second very gratifying effect of the Christian Endeavor movement is its *stimulation of Christian courage* among young church members. The experience which they gain as workers in the Endeavor society gives them a healthy and helpful confidence in their capability, with divine assistance, to perform successful service.

Jether was offered a rare opportunity of participating with his father in the conquest of his nation's foes. But he was paralyzed by a fatal depreciation of his own ability. This kept him back. "The youth drew not his sword; for he feared because he was yet a youth." So it has been with multitudes of young Christians, to the inestimable loss of the church. Most unfortunately for its own welfare the church has been disposed to encourage in the minds of the young the delusion that maturity of years must be reached before a child of God

can engage earnestly and successfully in religious work. Little has heretofore been expected of the younger members in the way of organized systematic effort. It was natural, perhaps, for both Samuel and Jesse to look for kingly attributes in the oldest of the latter's sons, and to leave the youngest out of account when grave responsibilities were to be assumed. The message of the Society of Christian Endeavor to the Church concerning many a youth who has never been considered a candidate for any important post of duty is the command of Samuel to the father of the shepherd lad: "Send and fetch him." It proclaims anew the ancient words of wisdom, "The glory of the young is their strength." It indites afresh the greeting of the apostle, "I have written to you young (Christians) because ye are strong."

Already the effects of this revelation to young Christians of the gifts and strength with which the Master has endowed them, is felt in the quickened life of many congregations. Like the companies that came to David at Ziklag the Christian Endeavors are "helpers of the war." Well will it be for the church if it cordially welcomes and wisely utilizes this great agency for recruiting among the young soldiers of the cross.

CANADA YEARLY MEETING.

CANADA Yearly Meeting for 1894 convened at Pickering, Ontario, on 6th-day, the 29th of Sixth month.

Meetings of Ministers and Elders held the day previous were richly visited with the dayspring from on high, but nothing occurred calling for special notice, except perhaps a lively exercise of spirit based upon answers to the first query. All the Quarterly Meetings say their ministers and elders "labor harmoniously for the extension of the Kingdom of Christ." We rejoice in the faithful labor performed, and in the harmony that attends the service, but the fulness of the answers gives an impression of a deeper spiritual life and more self-sacrificing zeal than we fear we can truthfully claim.

One Quarterly Meeting failed to report the number and names of its ministers and elders. The other two report seventeen ministers and sixty-nine elders within the limits of both.

At the opening session of the Yearly Meeting proper, W. Wetherald expressed a fear lest any should limit the place of silent communion with God to our daily business and home life and our private devotions. We do not undervalue the blessing of such walk with God, but we need also in our public gatherings a season of silent communion or silent worship in order that the eyes of our understanding may be enlightened and a fresh anointing for vocal service may be known. Without this preparation we shall surely drift into prepared sermons, prescribed service, and either into a one-man ministry or into a confusion of tongues.

Harry Keates followed in fervent prayer for an "enrichment of our experience," and for showers of blessing upon the Yearly Meeting.

About half the representatives were absent, owing chiefly to heavy rains in Fifth month, which retarded farm work.

Credentials were read for Amos H. Hall, of Indiana Yearly Meeting, Franklin Meredith and Mary Moon Meredith his wife, of Western, and William Allen, of Ohio—all of whom received hearty greeting and welcome.

It was decided to append to the minutes a reprint of the London General Epistle, because we are thankful for its definite statement of truth and clear Gospel ring.

SEVENTH-DAY MORNING.

Samuel Rogers, quoting Hosea 11: 1, compared deliverance from Egypt to deliverance from the guilt of sin through faith in the Lord Jesus Christ. He hoped that none through doubt or unbelief would refuse to enter the promised land, and be left to wander long in a wilderness of unrest, but that all in humility and child-like trust may enter in and be prepared for service because delivered from anxiety in business and from undue presence by the cares of life.

John R. Harris was re-appointed clerk, and minutes of Robert Warder, a minister from Baltimore, and of Gulielma his wife, an overseer, were read, and they were made welcome.

Epistles were read from twelve Yearly Meetings; that from North Carolina has failed to reach us; also, from seven Yearly Meetings, epistles addressed to our women Friends. As all our meetings are held in joint session, it seems superfluous for any Yearly Meeting to send us two epistles. We value an annual interchange of letters, and hope to avoid a danger into which it is easy to drift, that of *preaching* in letters, instead of making them messages of loving interest and condensed statement of facts.

SEVENTH-DAY AFTERNOON.

In remarks on the correspondence, Franklin Meredith hoped Canada Yearly Meeting would be incited to greater effort in view of the rapid progress of meetings in the west.

The establishment of a Yearly Meeting in California was united with. We declined to send an Epistle to a non-existent body, but we leave a salutation in the hands of the clerk to be forwarded in due time.

Nothing new was evoked in examination of the state of society as shown in answers to the queries. A statistical report makes our number of members 1064.

The Home Mission Committee reports earnest and continuous work during the past year. About three hundred dollars were subscribed in open meeting for the further carrying on of this important service.

SECOND-DAY, SEVENTH Mo. 2d.

A tent was set up on the College grounds, in which three meetings for worship were held yesterday, and one each morning during the sessions of the Yearly Meeting. Our Home Mission Committee believes the use of a tent in summer to be helpful in their service.

The report of our Women's Foreign Missionary Society was of much interest. The removal of dear W. V. Wright from the field brought us a feeling of uncertainty as to future action. Interest was revived by the going of Gurney Binford as our missionary to Japan, whose letter receives a response of appreciation and sympathy. The committee report 14 auxiliaries and 200 members, from whom and from Bible schools \$725 were received in the past year, and \$160 were freely subscribed to-day to start an income for the current year.

A memorial was read concerning our dear friend, Eliza Brewer, who died in ripe old age, and leaves to the church a legacy of faithful service.

The Bible School Committee report encouraging progress, with a school in nearly every meeting, besides Mission Schools, and 1480 in attendance. These schools are not only self-sustaining, but helpful in other lines of church work.

The report of our College Committee is very hopeful. Our total membership is 1064, and \$2,400 have been raised for Pickering College in our own Yearly Meeting in the past year. During two years of the present management current expenses have been amply met by students' fees. We are not under the law requiring military drill because we receive no government bounty, and the bearing and testimony of many students give evidence of religious influence and careful training. So we thank God and take fresh courage, trusting that He will provide a way for an endowment fund to give permanence and stability to the institution.

THIRD-DAY, SEVENTH Mo. 3d.

Routine business occupied much of the day, such as reports of committees, the appointment of a Home Mission Board and Representative Meeting, the reading of Epistles and return minutes, etc.

Our next Yearly Meeting will be held at Newmarket, 35 miles north of Toronto, by request of Yonge Street Quarterly Meeting.

Twenty-five dollars were appropriated as usual for the Peace Society. It is easy to be virtuous in the absence of temptation, and energetic advocates of peace are few in a country where there is no war.

The sessions of our meeting, both for worship and discipline, have been richly owned and blessed of our Holy Head, and we separate in his name, some of us for another year's service, and others perhaps to lay the armor down and be gathered home.

W. WETHERALD.

FACTS ABOUT THE BIBLE.

THE preface to the Gospel of Luke, states that there were many gospels written when Luke set himself to compose that one which now bears his name. This statement suggests to one's mind many interesting inquiries. We should like to know whether these early narratives were any of them those which found their way into our Bible, or whether they were altogether different; whether any of them which did not find their way into the New Testament have left any traces of themselves behind them; who wrote them and what they were called, and whether Luke drew information from any of them, and if so, to what extent he used them.

We cannot expect to find answers to all of these questions, but it is possible to obtain some light on a part of them.

Besides our canonical gospels there were current in the early Christian centuries a "Gospel according to the Hebrews," a "Gospel according to the Egyptians," and a "Gospel of Peter." Could these have been among the number referred to by Luke?

From what we know of these works it is not likely that they were in existence when Luke was writing. The Gospel of Peter became known in part by a fragment published in 1892, and a description of it was published in the *Friends' Review* some months since. It was not written by Peter, but was composed by some one else who attached Peter's name to it to give it authority, and shows unmistakable evidence that it was not written till some time after the composition of our canonical gospels.

From quotations from them, scattered through ancient literature, something may be learned of the "Gospel according to the Hebrews" and the "Gospel according to the Egyptians." The quotations from both have been collected and studied by Hilgenfeld, and those from the former by Nicholson, and it appears that these gospels, like that of Peter, are a later adaptation of the evangelical story, and could not have been among those written before our Luke was composed.

We may note in passing by way of parenthesis that the phrase "according to" in the title of a gospel, does not necessarily denote authorship. The "Gospel according to the Hebrews" means the gospel current among the Hebrews, and the "Gospel according to the Egyptians" that current among the Egyptians; the question of authorship is not touched by it. So the "Gospel according to Matthew" may mean the gospel as preached by Matthew, and written by some one else. We must therefore seek for evidence of authorship apart from the titles of the gospels.

The question whether Luke included among the many narratives to which he referred any of our canonical gospels, must be left to another paper; but we may observe here that he probably made reference to documents which contained material that has not found its way into any one of our four gospels.

Astronomers tell us that comets sometimes break up, and that the fragments thus formed continue to move in the orbit of the parent comet. If the earth crosses the orbit of the comet when these fragments are anywhere near, the earth attracts them and they fall as meteors. These meteors are evidence that the comet was once there. Now this illustrates what has happen-

ed in the case of some of these early gospel narratives; they have disappeared, but they have left their meteors in the shape of sayings of Christ, quoted by ancient writers from Paul onward, which have not found their way into any of our gospels. Their sayings are technically called "agrapha,"—i.e., "unwritten sayings," because they are not written in our gospels with the other sayings of Christ.

A German scholar, Dr. Resch, published five years ago a work in which he made an exhaustive study of these "agrapha." He finds seventy-two such sayings which he considers authentic, and one hundred and three others handed down as Christ's words, but which have probably been wrongly attributed to Him.

One of these "agrapha" is found in Acts 20: 35, where Paul in an address says, "Remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'"

Another, found in many ancient writings from the "Teaching of the Twelve Apostles" down, is, "Whatever thou dost not wish to be done to thee, do not do to another."

A third, found in Clement, Origen, and many later writers, reads, "Be skillful money-changers."

But we are making this talk too long, and must defer other remarks to another time. G. A. B.

THE HISTORY OF THE SOCIETY OF FRIENDS IN AMERICA.*

THE history of early Friends in America has been told and retold, and the progress of Quakerism and the persecution of Quakers in America can easily be read in Bowden's History and many another work, but we have waited all these years for a concise, impartial history, written after a careful investigation of original authorities, covering all the ground from the arrival of Mary Fisher to the recent consideration of correspondence between Yearly Meetings. These two hundred and thirty-eight years are full of important events and movements, many of them of complex and intricate character, requiring close study, and clear, impartial judgment to find the truth and the essential meaning of them. When there are divisions in sentiment and practice, history often gets written from one side, and the world at large is unable to gain a true, complete account of things as they are. In fact there has been no book which would give an interested seeker a clear statement of Friends' organization and system of meetings, their characterizing views as a religious body, their separations and divisions, and the position they hold to-day. Since the announcement of the preparation of this History for the American Church History Series, we have been looking forward with interest to its appearance, feeling that it would supply a long felt need. We can say at once and unreservedly, that the work has been well done. The Friends who undertook the task have succeeded. Our only regret is that they were so limited in space, their history only occupying 138 pages, and that it could not have been in a volume by itself, instead of being bound with the histories of three other religious denominations. We express the hope that it

may be possible sometime to print this valuable history in a small, inexpensive volume for wide circulation, not only among Friends, but for the benefit of the public at large. The introduction is a carefully written chapter on our church organization, the kinds and character of our meetings, and their relation to each other, the duties of the different officers of the meetings, the manner of recognizing the gift for ministry among Friends, the equality of those who are in the faith and the Headship of the Master. The opening chapters are devoted to the rise and persecution of Friends, their early missionary spirit, and the successful efforts to build up meetings in the American colonies.

While this part of our Friends' History has often been told, both in secular history and biographies and in denominational histories, our own members know too little of the faithful, fearless struggles which were undergone, the determined protests against narrow intolerance, and the complete triumph, wherever they were allowed to work out their "holy experiments." The eighteenth century period has been called the "middle age" of Quakerism; it is marked both with bright and dark lines. The emancipation of slaves, the noble humane and Christ-like treatment of the unfortunate of all races, whether white, black or red,—this is everywhere spoken of as a memorial of these pure-hearted men and women. It was also the period of crystallization; from spontaneous devotion to the living Christ, and a free, glad obedience to His Spirit wheresoever it might lead, we come to the days when the traditions of the fathers are all-important, with preponderance of form and discipline, to the exclusion of life and free activity. A clear understanding of this period of our history will go far toward explaining the condition of the Society when the rent of 1828 came with its disastrous results. The separation of the Society into two bodies was a most lamentable occurrence, as was the Wilbur controversy of a little later date. The time has come for healing these old wounds, not for tearing them open, and we commend the authors of this history in that they have striven to state the facts in the true historical spirit, without holding a brief for any side. Some few will not agree with their conclusions, but none will question their spirit.

The establishment of educational institutions, the broad work of philanthropy, the marvellous changes wrought among the Modocs under the peaceful care of Friends, make an interesting chapter following the sad epoch of bitter controversy. The re-awakening of this later period is well treated, marking the lines of change and progress, sketching the work in Foreign Mission Fields, and prophesying that the Society after this period of change and experiment, will settle upon its original basis. We quote the following passage, near the close of the book: "Everything is now chiefly judged from the simple point of view as to whether it will tend to the spread of knowledge of Jesus Christ, and the building up of believers. From being one of the most traditional of all bodies, Friends have come to believe that the essential spirit of Quakerism is freedom, and so traditionalism is one of their greatest fears. The simplicity of their organization, the freedom of their meetings for worship for anyone to take vocal part under the guidance of the Spirit, each one being subject to the judgment of the rest, allows flexibility and variety of service, and the development of individual gifts.

* Volume XII. of the American Church History Series. The History of Friends written by Allen C. and Richard H. Thomas. Published by the Christian Literature Co., N. Y., \$2.50.

"In not a few instances their freedom from an established clergy has been found to be the means of inspiring confidence. The fact that the Quaker boy or girl is impressed with the thought that, without forsaking usual duties, or going through a college training, he or she may be at any time called upon by the Lord to preach, gives an added dignity to the ordinary life. And the practice of silent, united worship as the basis upon which meetings are held, where it is appreciated tends to cause the worshipper to seek the Lord directly, and thus strengthens religious character." R. M. J.

INDIAN COMMISSIONERS.

At the Yearly Meeting of Friends for New England, held at Newport, R. I., by adjournment, from the 8th of Sixth month to the 13th of the same inclusive, 1894:

We appoint Augustine Jones and Samuel Buffum to represent us at Washington, if the urgency of the case shall require, in reference to the Indian Commissioners, as stated in Minute No. 23, and they are at liberty to draw on the Treasurer of the Yearly Meeting for the expense incurred. TIMOTHY B. HUSSEY, *Clerk*.

This committee has prepared the following paper to be sent to the individual Senators. It is printed on a large double sheet of imitation parchment paper:

To the Honorable _____, United States Senator from _____.

The undersigned, a Committee of the Yearly Meeting of Friends for New England, duly appointed for this special purpose, do earnestly protest against the proposal to abolish the Board of Indian Commissioners by refusing to make any appropriation for its necessary expenses. We are informed and believe that this Board was organized under President Grant's administration in 1869, and has served without compensation. It consists of men of national reputation and men of long experience in Indian affairs. It exercises a wise and friendly supervision over the whole Indian work. Undergoing no changes with changing administrations, it has been able to give unity to the Indian policy for the last twenty-five years. During that time the Indian has ceased to be treated as an alien; the treaty system has been abolished; lands have been allotted in severalty; a school system has been organized, so efficient that over two-thirds of the Indian children of school age are provided with facilities for education. As a result the Indians who were before either paupers dependent on public appropriations for support, or enemies whose constant outbreaks involved the nation in expensive wars, are rapidly becoming self-supporting and self-reliant.

The success of these reforms has been largely due to the patient labors and personal influence of the Board, and by its direct supervision of the purchasing of Indian supplies, it has secured six hundred bids where formerly there were less than one-twentieth that number, and has saved to the Government annually between a quarter and a half million of dollars. The proposed abolition of the Board is deprecated by the President, the Secretary of the Interior, the Commissioner of Indian Affairs, and by all who have experience in

Indian administration. It would seriously delay the process which, by making the Indian self-supporting, is relieving the nation from the burden of his support, and would reinstate the old methods of purchasing Indian supplies at an increased expenditure to the nation, for inferior goods for the Indian, of not less than \$300,000 annually, and this in order to cut off an annual appropriation of \$5000. Against such an extravagance the undersigned earnestly protest on the grounds of public economy, public morality, and justice to the wards of the nation.

And we do most earnestly request you to do all in your power to avert and prevent the injury and wrongdoing towards the Indians contemplated in the above described unwise and unjust proposal.

AUGUSTINE JONES,
SAMUEL BUFFUM,
Committee.

Providence, R. I., Seventh month 7th, 1894.

THE incident as related in the following letters written during the past month seemed to me of general interest, as I heard them read by the Friend who had given the carpet mentioned; they speak for themselves.

PHILADELPHIA, _____

MY DEAR FRIEND:—I have something to tell thee to-day which I think will give thee pleasure, because of Heavenly Father's using thee to strengthen the faith of the widow to whom thee so kindly sent the carpet. She was here this morning, and her first words when she began to speak of it were, "*That carpet has saved me my home.*" She had moved to C—— Avenue after much effort to find a house within her small means. The person who owned the house offered it at a moderate rent with the understanding that his sister, who travels as a canvasser, and is in Philadelphia a few days in each month, should have a furnished room for two dollars each time she had to be in the city. In vain she had tried to save some money to purchase a simple carpet, as the difficulty of obtaining employment has almost made them have insufficient food. Finally the landlord came a week or two ago, saying she must be out of the house by next Tuesday. She was distressed, and went up to her room after he had gone, and knelt down by her bedside, and asked the Lord, Please in some way to send her a carpet. As she arose from her knees, the postal came telling her about the carpet so kindly offered. She received it, planned it to cover two rooms and an entry, and was just putting the one down on her entry when her lodger came. Quite surprised she asked if she "was not going to move next Tuesday." She told her "No: a kind friend had sent her some carpet." When the lodger went into her room she was so pleased with it that she not only paid her the two dollars for her present month, but the two dollars for the last one which she had not paid, and that just made up the rent which was due, and she can now remain in her little home. And with a grateful heart for this precious answer to her prayer, she added, "and with the new carpet it's the sweetest home I ever had." I knew it would give thee pleasure to know of this. It is such a privilege to be God's messenger in such things. The dear

Lord bless thee and give thee a Sabbath of great nearness to Him.

MY DEAR FRIEND:—I want to add one little chapter to the story of that carpet which I think it will please thee to hear. E. F. C.'s landlord came for his rent last week and seemed much pleased with the appearance of her house. And she did not think it right not to tell him about the carpet coming in answer to prayer, for, she added, "I think he is a moral man but not a Christian." He said, "My sister tells me that you have made her home so comfortable and are so thoughtful of her comfort that I am going to take one dollar off of your rent, and you can have the house for nine dollars a month." And with a happy heart she said to me, "Now Miss A——, you see that the carpet has done that too." Just see, dear, how Heavenly Father *used* thee and thy carpet.

It is only necessary to add to these letters the statement that the Friend felt to send specially this large carpet instead of a smaller one she also had ready to send. The letters are verbatim, with a few personal sentences left out. R. M. T.

News and Events.

A WITNESS before the Lexow Committee declared that there are about 10,000 opium smokers in New York.

ITALY, the home of Anarchists, has at last been aroused against them, the Chamber of Deputies passing the Anti-Anarchist bill by a vote of 231 to 26.

A BILL has been introduced in the French Chamber of Deputies to suppress Anarchism, which is a step in advance of all previous legislation on the subject in that country. It not only provides new punishments for overt Anarchistic acts, but it reaches out after Anarchistic writers and publishers, who, on conviction, are to suffer imprisonment and pay a fine.

THE house in which Martin Luther died, at Eisleben, Germany, bore no mark to indicate this fact until recently. The famous house, however, has been repaired and restored in a worthy fashion. It contains many relics of the great Reformer.

THE Christian Endeavor Convention held last week in Cleveland was a wonderful success. Despite the prevalence of a railroad strike which greatly interfered with travel, there were about 40,000 delegates present. This vast audience had the pleasure of listening to some of the greatest living religious teachers.

It is estimated that the railroad strike has already cost the country fully \$1,000,000, while it will entail a loss of no less than \$4,000,000 to the railroad companies. The personal loss to the strikers themselves can hardly be estimated. Many of them will find their chances in life forever wrecked.

R. R. MARTIN, of Burnswick, Me., was recently shot at by highwaymen, the ball striking the thick covers of a little pocket Bible, and was afterward found in his vest pocket still warm.

In the presence of a large gathering of distinguished members of the Bar and a number of ladies in the Law Courts, Lord Russell of Killowen (formerly Sir Charles Russell) took the oath of office as Lord Chief Justice of England. He is the first Roman Catholic who has held this position since the Reformation.

VERY severe earthquake shocks were felt last week in and about Constantinople, causing a great destruction of property and loss of life.

PRENDERGAST, the murderer of Mayor Harrison of Chicago was hanged on the 13th, after every possible effort to save his life.

Married.

COLLINS-SIMS.—Married, Sixth month 26th, at the residence of Alfred Henderson, in Watseka, Ill., Charles Collins and Elizabeth Sims, both of Gilman, Ill.

ELLEMAN-HAWKINS.—At the residence of the bride, Richmond, Ind., Sixth month 28th, 1894, Thomas Elleman, of Ludlow Falls, and Emelina Hawkins, of the former place.

Died.

BETTLE.—Died, at his summer residence in Atlantic City on the afternoon of Seventh month 1st, 1894, Edward Bettie, of Camden, New Jersey.

COMFORT.—William C. Comfort, a highly esteemed and useful member of Adrian Quarterly Meeting of Friends, passed away at Detroit, Fifth month 30th, in the thirty-seventh year of his age. He was preparing to become a medical missionary when his life ended, but he has left behind him the record of a pure Christian life both as a student and a business man.

FREEBORN.—Died, in East Greenwich, Rhode Island, Sixth Month 26th, 1894, Francis Freeborn, son of the late Jonathan and Gulielma Freeborn, aged 46 years.

GIBBONS.—Lindley H. Gibbons, son of John and Lydia Gibbons, died Fifth month 19th, 1894, aged 58 years. He was a member of Motor Monthly Meeting of Friends, Iowa. Though his closing days were full of pain and suffering, he had an unshaken trust in his God.

HADLEY.—Viola Hadley, daughter of Elias and Ruth Hadley, of Tonganoxie, Kansas, died Sixth month 29th, aged 26 years. She had been an earnest Christian from girlhood, and her death was triumphant through her faith in Christ.

HAVILAND.—Isaac Haviland departed this life at his home in Millbrook, N. Y., Third month 31st, 1894, in the 82d year of his age. He was an elder beloved, and a life long member of Nine Partners' Meeting. He was strong in faith, and gladly submissive to the Lord's will.

RICE.—Priscilla Rice, died at Somerville, O., Sixth month 14th, aged 49 years. The last two years of her life she was a member of the Society of Friends, and her life was that of a consistent Christian.

SHARPLESS.—Died, on the morning of the tenth of Fifth month, 1894, Edward Sharpless, in the sixty-third year of his age. A beloved minister of Western District Monthly Meeting of Friends of Philadelphia.

SPRAY.—Rebecca Mills Spray, daughter of William and Elizabeth Mills, and wife of Jehu Spray, died at West Newton, Ind., Second month 3d, 1894, aged 57 years, 7 mos., and 10 days. She was a consistent Christian, lived a pure life, and passed away in peace.

STANLEY.—Lydia A. Stanley, daughter of Jesse and Elizabeth Stanley, died at Minneapolis, Minn., Fifth month 9th, aged 31 years. She was a successful teacher, and was stricken down in active service. Her hope was fixed on Jesus Christ.

THE PEACE ASSOCIATION OF FRIENDS IN America offers a prize of \$75.00 for the best essay, \$50.00 for the second best, and \$25.00 for the third best, on the following topic: "War inconsistent with the teaching and spirit of Christ, and hence unwise and unnecessary." The writer must be a student in some American college. For specific instruction and literature, address

DANIEL HILL, Richmond, Ind.

THE PEACE ASSOCIATION OF FRIENDS IN America have their headquarters at Richmond, Ind., where they keep in stock a supply of books and tracts on peace, which they will supply to those who wish to read or distribute them at very reasonable rates. Address

DANIEL HILL, General Secretary, Richmond, Ind.

A Church with a Mission

S. Edgar Nicholson played well his part as a Quaker stalwart. From 1913 inclusive to November 1917 he was editor of THE AMERICAN FRIEND. It was during this time that Walter C. Woodward was drawn into editorial service.

THE Society of Friends, from its earliest history, has emphasized intensive religion. Personal accountability to God has been a fundamental tenet of our faith. The protest against priestly functions and high church ordinances early developed an individuality of experience, that soon found expression in our administrative forms.

The doctrine of freedom of conscience was an education against the dogmatisms of both church and state. The message centered upon the individual unit, while regarding the church as a confederation of believers, with the emphasis laid upon its constituent parts, rather than upon its corporate existence.

Out of it all grew an individualism, which, while it has intensified personal experience, has lacked somewhat cohesive power in religious service. In fleeing from the dictum of creedal authority which found expression in ecclesiastical tyranny, our fathers drifted to the antipodal extreme, and fell into the error of minifying the coordinated activities of a collective body of believers, with a well defined purpose to move *en masse* against the powers of darkness.

Thus it was that personal service was subordinated, overmuch perhaps, to personal experience. To live right was held to be the chief object of existence, and rightly so, except that the teaching was blind to the fact that service is the corollary of life, and that life collectively has greater potentiality than life in its individual capacity.

It has only been in later years that the conception of an organic union, with possibilities of power beyond that which personalism discloses, has begun to take hold of the church in any large measure. Without lessening the value of personal religion and without in any measure diminishing the joy of personal experience, may we not have erred in failing to discern a definite and distinct mission which characterizes us as a body of Christian believers, about which to rally not only our own members, but all who come within the circle of our influence?

Our great concern for a decade and more has been the character and quality of our denominational message. But may not the uncertainty of our message have depended in large degree upon the uncertainty of our mission? Our ideals as a church body have not been identical. In fact, is it not true that many a local meeting has had no ideal, beyond aiming to hold its own, and endeavoring to establish a high grade of social relationship, tinged strongly with a Christian profession?

Perhaps we criticise more sharply than the circumstances warrant. Sometimes the surgeon's knife is the only remedy. Our concern is that the Society of Friends as such may have a mission, well defined, so pronounced that all may recognize it who will. A church without a program is apt to drift, and is like a human life without a purpose.

What is the mission of our denomination today? Who can define it concretely? For what are we aiming? To what purpose are our activities directed? For an answer, how many of us would emphasize the same things?

We would not be misunderstood. We do not believe that anything can or should take the place of the holy life to which all are called. We would have no substitute for that high grade Christian character and stability of personal experience in Christ Jesus, which has ever marked the true Quaker. Our burden now is that the thought of

the entire church be directed to the certainties of our purpose and our mission, however they may be defined.

What holier purpose can we have as a denomination than the transfusion of our Christian life and experience into the needy life of the busy, material world all about us? What may we not accomplish if we set ourselves to the task of assimilating the realities of our profession into the life of the social order, which we touch at so many points? Who can measure the horizon of our influence, if unitedly we endeavor to realize upon our investment of character and experience and faith, by applying them to the practical needs of the everyday problems of human life in all its varied aspects?

As pioneers in the cause of international peace, we ought now to be its staunchest and ablest advocate. Having set a high standard of business probity, our message should be a trumpet's call to honesty in the business world, at a time when the thought of the nation is turned in this direction. Having voiced a conviction against slavery in an early day that helped to arouse a dead public conscience, let us be none the less slow to proclaim now against the slavery of vice and corruption and greed that is crushing hope out of the lives of multitudes. As an advocate of personal and public temperance in the very early days of the reform, let us not now be lax in its advocacy as a world and nation wide remedy for the debauchery of this age. As examples of the purity of life, which has ever characterized the disciples of Fox and Penn, let us seek to lead others into the experience of this blessed truth. Called of God to manifest the certainties of our faith, let us be a missionary church, intent upon incorporating our practice and principles into the social, industrial, political and national life of the masses, at the same time ministering to their spiritual necessities as evangelists of the truth of God.

While disavowing all purpose to proselyte, let us be determined to let our light so shine "that others seeing your (our) good works, may glorify your (our) Father, which art in Heaven." With our intensive Christian life, we ought to be able to practicalize our experiences, by making their realities available for needy humanity everywhere.

With such a program and with such a purpose, Quakerism ought to take on the zeal and life-giving power of our fathers, making our faith and our profession applicable to the necessities of this busy, materialistic age.

S. EDGAR NICHOLSON.

The following is an excerpt from an editorial written by Herman Newman who was editor of THE AMERICAN FRIEND from 1907 through 1912, having served as assistant to Rufus M. Jones prior to that time. He has continued to give valuable service to the readers of THE AMERICAN FRIEND through the years by conducting the column, Fellowship in Meditation.—EDITOR.

IT might be well for us to remember that a man who is compelled to obey the will of others through fear of pain, or loss, is not reformed. He may conform, but he is not converted. It is the duty of every right cause to win the approval of men, rather than force its precepts upon them. As Christian communities, we should be very careful indeed how we attempt to enforce our standards. Coercion is a limited function of the State, which—when used—should be exercised with care; but for smaller groups, such as a local union, a corporation, or a church, it is a form of mob-rule which should be discouraged.

H. N.

A Quarter of a Century with Walter C. Woodward

Which of the more recent writings of Walter C. Woodward should we use? There was our problem. We decided that we must present Walter speaking to World Affairs in Quaker terms—hence his editorial at the entrance of America into World War I. To keep this issue within bounds we could not include a travelogue, but we do present excerpts from his “piece de resistance”—observations at the World Conference of Friends at Swarthmore, 1937.

EDITOR.

Friends and the Present Crisis

April 19, 1917

YESTERDAY we were discussing theories. Today we are face to face with a fact—the brutal fact of war. Yesterday we were appealing to the reason of the Nation: On one side, in behalf of a sane and enlightened method of international comity, leading to a new heaven and a new earth; on the other, in behalf of the old order of hate and destruction, euphemistically cloaked in patriotic verbiage. The old order changeth—not, as yet. The nation has answered. Today it is—down Eros, up Mars.

The hour, critical for the Nation, is fraught with deepest import to us who call ourselves Friends. It is an hour of testing, of winnowing. It is an hour requiring firmness, wisdom, tact, patience. Awful as the fell circumstance is, for those of us who have been thinking, feeling, somewhat superficially and indolently, it will clear away the rubbish, clarify the vision and make us acquainted with our real convictions. Either this, or, sad to contemplate, it will sweep us off our feet and carry us along with the gust of hysteria and passion.

It is indeed a trying position when we, whose deep wells of patriotism, whose real love of country and humanity, and of the flag which is their emblem, are flaunted and contemned; when we stand and see over much mouthing of patriotism in public places; erstwhile fair weather peace proponents, proclaiming, in unblushing apostasy, a holy war; the wild clamorings of a frantic press, self-lashed into fury; the anarchy of mob violence, rampant, under the folds of the flag which is the emblem of law and order; the intolerance of the mad rabble which cries, “traitor,” and “out upon him,” against him who raises his voice to stay the sword; to see our cherished heritage of a free press, free speech, free schools, the right of public assemblage, freedom of conscience, fall away in the wake of a war waged in behalf of these very liberties across the sea. It is for us to stand and see and feel all this, and yet to possess our own souls; to be reviled and revile not again; to stand firm and undismayed in the calm of holy conviction. We must keep the faith.

But we must keep it in action as well as in word. To assert consistently a principle is not enough, however important. We must prove, through sacrifice and service that love of country and humanity which we avow. They who demand war and go forth to battle, prove their devotion, however much we deprecate the manner of it. We should sacrifice equally, yea more, in pointing out what we declare to be the better way.

As Friends, we cannot bear arms against fellow men. Neither are many of us clear to do service of any kind under the direct command of the military arm of the government. In our own right, however, we *can* repair

the waste places, relieve the suffering, bind up the wounds and help bridge the chasm of hate, which are the fruits of war. British Friends have nobly pointed the way. They have maintained their testimony in a manner which has compelled the respect and commendation of the world.

This great responsibility must be shouldered by American Friends at once. The scattering remittances which have heretofore been made by individuals and by a few meetings here and there, will no longer suffice. Organization and systematic giving must turn these into a steady stream of contributions, which will enable effective and concerted action. Meantime Friends everywhere should be practicing spiritual preparedness, to the end that the present crisis may find the entire church at its immediate task.

From the Little Conference

September 30, 1937

MEETING for worship and an installment of the forum on worldwide Quakerism constituted the Tuesday morning program. In the former, the spirit and legacy of Henry T. Hodgkin, truly a world-minded Friend, were invoked that his benediction and mantle might fall upon Friends. Another beloved Friend and seer much in the thought of the Conference was John Wilhelm Rowntree, whose prayer, now become a Quaker classic, appeared on the title page of the official program and book of the World Conference:

“Thou, O Christ, convince us by thy Spirit,
Thrill us with Thy Divine Passion,
Drown our selfishness in thy invading love,
Lay on us the burden of the world’s suffering,
Drive us forth with the Apostolic fervor of thy early church.”

MAKING THE ENGLISH LIKE IT

Our main objective, in an excursion, was the cradle of American liberty—Independence Hall. It was amusing to see with what gusto and delightful naivete, American Friends conducted their English cousins over the building in which the yoke of the foreign oppressor was thrown off, pointing out reverently the crack in the old Liberty Bell, and assuming the grand American manner. We were diverted by “tuning in” on an occasional meaning look exchanged between English visitors. But the Irish! They enjoyed the experience unfeignedly.

“Such noisy Quakers!” a by-stander was heard to exclaim. And so they were, but surely even Friends, chattering in their eager interest, and happy over newly made friends, have license to be a little noisy, and especially when on excursion.

THOSE ANGEL WINGS DID FLIP

On the second evening, irrepressible Allan Jacobs of Jamaica, evidently feeling that the staid Friends needed limbering up, stepped to the front and sang “I want to hear the flipping of the angels’ wings when I die.” Not only that, but he called upon Friends to join with him. Get that please, dear reader. Remember that we were gathered in Swarthmore meetinghouse, among the Quaker Brahmins of the Philadelphia area—and they were asked to commit

themselves *in song* to a desire to hear the flipping of angelic wings! Would they respond? We wanted to know. Quite brazenly, but in our reportorial capacity of course, we turned and looked to see. We saw hesitation, doubt and some dismay reflected on faces here and there. One Quaker notable in particular we sought. That morning, in the worship period, he had spoken strongly in deprecation of the use of emotional language that doesn't really mean anything. He was for the exact truth as phrased in scientific terminology. What now would be his reaction to this flipping of angels' wings? Soon we saw him—and we knew that salvation had come unto Jerusalem, for Jesse H. Holmes singing lustily, "led all the rest."

And the Preliminary Conference had had its perfect work.

Small Grist from the Campus

September 30, 1937

In 1920, the first World Conference was presided over in London by a "clark." We had expected to be "clerked" this time, but Rufus was inclined when in Rome to do as Carthage does. As a matter of fact, his batting average was about "arf and arf."

Here is one joke that we American Friends can appreciate. On the day of the excursion to Philly and the visit to Independence Hall, some of our English visitors eagerly signed what they took to be the big guest book. Later a scrutinizing colleague called their attention to the fact that they had signed a patriotic pledge to defend the Constitution of the United States. That is definitely *on* the record!

Heap too much talk, was what James Downs, the noble Red man from Oklahoma thought of the world-wide gathering—"Just talk, talk, talk," said he. Our reticent aboriginal Friend had perhaps got tired of being asked what tribe he belonged to and what he had done with his feathers and blanket.

In our talk at the Preliminary Conference on American Quakerism, we remarked that over here we have convinced Friends and unconvinced Friends. Robert Davis confided to us afterward that in England they also have some over-convinced Friends.

Who says Philadelphia Friends do not have a creed? Here it is: "I believe in the fatherhood of God, the brotherhood of man, and the neighborhood of Philadelphia." And the last shall be first!

Retrospect and Prospect

By Alvin T. Coate

IT is not easy to recite the travel of events since the editorial days of Rufus Jones and Herman Newman, and it is even more difficult to suggest a right course for THE AMERICAN FRIEND from now on.

In its present environment the paper attempts to be an epitome of The Five Years Meeting so that to foresee the future of either is to foresee both. Undoubtedly it is the duty of the paper both to report and to propose, to provide a medium for leadership voice and, editorially, to prophesy.

It was a wise prevision which combines in one person the administrative head of the Executive Committee and the editorship of THE AMERICAN FRIEND, for the knowing and the doing should be the function of one mind.

Certainly it was no less than a prevision, for no one could have seen twenty-five years ago the present fluidity of Christian forces over the world. We did not know so well then as now that the Society can no longer be a granular and incoherent group in an increasingly coherent church.

The baffling task for religionists and churchmen is to read aright the signs of the times. The editorial watchmen have cried out "crisis" until the word is frayed; nonetheless history is studded with junctures where great mass movements find their source; where cultures are lost and reformed and humanity marches again.

We are admittedly at such a juncture where new understanding and new strategy are required—a juncture where religion also must regain its rank as a social remedy. This lag in technique is not surprising, possibly was not avoidable, but certainly is not now inescapable.

America came almost suddenly out of a sparse and independent population, pioneer in thought and primitive in habit, to be an interdependent people. Very slowly indeed the Society strengthened its traditional epistolary ties with functioning contacts.

Meanwhile the era of employer-employee relations had

overtaken the preponderant middle and wage classes. Society congealed into groups and blocs and men found their social remedies outside of religion, or thought they could do so.

No one can review the great body of leveling legislation which has marked the present century and avoid the conclusion that by it men have been compelled to do that which in large measure they should have done without compulsion. In their default men have turned to statute and coercion for remedies inherent in religion.

These observations are not so much somber as they are challenging; rightly stated and accepted they will aid both the Society and its paper to chart the future course. It is not otherwise with religion, so dangerously absent from political and administrative affairs. The recent phenomenon of emergency, intercessory religion is more interesting than assuring. Certainly religion does not dominate the field of statesmanship as it did in the days of the Hebrew prophets and the Reformation.

THE AMERICAN FRIEND can serve the Five Years Meeting membership by reminding them continuously that Friends in America find themselves almost abruptly in deep and swift currents, increasingly urban and increasingly urbanized in environment even in rural communities. Our children are distracted by unfamiliar sights and sounds, the even tenor and tempo of home life shattered.

To these conditions the paper and the Society must address themselves and now give thought to their own survival as effective Kingdom agencies. The Five Years Meeting Departments of activities, existing and those yet unborn, must be evaluated and then related, proportioned and implemented.

Thanks to faithful pioneers we have virile Mission and Christian Education Boards. With our nation in an orgy of drunkenness and resultant delinquency we can hardly claim to have an adequately supported temperance and morals department; in a world of frenzy we default in

our support of peace—all this and more, not for want of understanding and courageous personnel, but for lack of support and structure. In the field of general education the contact of The Society of Friends with the schools it has created, is tenuous and remote, to the great harm of both church and school. Here again it is embarrassing to criticize while we evade the manifest duty of operating support.

Not the least of these considerations, the Five Years Meeting's forgotten man is her pastor. In almost every instance he is where he is because of an inner compulsion which would not be denied. He yearns for spiritual and cultural reinforcement. For him, and through him for us, a gleam of light and promise is Quaker Hill, rather well equipped and wholly at the service of the Five Years Meeting and the constituent Yearly Meetings.

Here he may find at minimum costs seminars, short courses, understanding and sympathetic faculties; perhaps most of all his fellows, and restoration of spirit.

A wounded, distraught world is crying out to the Society of Friends, reminding us that religion is more than

adoration, more than philosophic meditation; reminding us that in all ages genuine religion is, in essence, remedy. Remedy for the person and for the mass, the supreme remedy, without which all others are palliative only. The religion of Jesus is remedy through power, power through Christ released in men, transmuted in us into high courage and great faith.

This, then, is a pen sketch of the Five Years Meeting and its hand-maid, THE AMERICAN FRIEND in the days ahead. As we keep step with the churches of Christ in the world, retaining such genius for intensity as we possess, but with no apology for a new extensity in field in the application of eternal powers, there need be no halting fear of the word "crisis."

It is my judgment that we are better prepared than ever before by unity of purpose, by mutual confidence and by a global imperative to do the impossible. There is everywhere an encouraging expectancy, an increased use of Central Office facilities, a much larger circulation of THE AMERICAN FRIEND and a sense of direction. We approach the forthcoming sessions of the Five Years Meeting with humble confidence.

Being a Friend in 1944

By Clarence E. Pickett

Friends of 1994 may read here a review of issues faced by Quakers today. Clarence E. Pickett as Executive Secretary of the American Friends Service Committee is well prepared to speak to the subject.—EDITOR.

OUR PEACE TESTIMONY

IF one is to live up to being a Friend in 1944 he cannot be satisfied with simply a placid and undisturbed life. I am sure that there are few Friends who are not disturbed at least concerning our relation to the war and the peace.

We have not shown up very well in our pacifist testimony with regard to the war. No statistics which form an accurate basis for comparison with World War I are available. In any view of the effectiveness of our peace testimony, what happened between 1920 and 1940 must be taken into consideration. During that period there developed especially within the framework of the American Friends Service Committee many activities in peace education. While these were carried on in and through the Society of Friends, they reached far beyond the confines of our own religious body. Peace institutes, caravans, work camps and service abroad all have proved to be instruments for bringing into life strong, vigorous, new recruits to the pacifist movement. As a consequence there are in our Civilian Public Service camps twice as many non-Friends as there are Friends. I do not mean to imply that all of these have resulted from the peace efforts of our own Society, but many who retain their connection with their own religious denomination date conversion to pacifism to our activities.

I think there can be no doubt that the pacifist movement has been greatly enhanced in its strength during the past twenty-five years. At the same time the war has revealed striking weaknesses within our own religious body. We are in for a period of serious and bitter disillusion after the war. Many Meetings which have given their support to the war effort and many individuals now giving their full allegiance to the use of violence will, I fear, feel as probably will the general American public, a sad let-down when it is discovered how relatively little in terms of permanent peace has been accomplished by the war.

One of the problems facing our Meetings after the end of the war is to give hospitality to men disillusioned by the war who now want to throw themselves into ways of peace. Equally if not more important is our obligation to recognize that among the five hundred Friends and the many non-Friends who are in Civilian Public Service camps that there are those who will be clear-sighted, definite, and prophetic in their spiritual leadership in the Society of Friends and in the communities of which they are a part.

SOME INCONSISTANCIES

The last twenty years has seen us expand our interests widely and into other groups in this country. Without restricting our outreach, our present problem is the cultivation and intensification of the fellowship and life of our own Society. Our professions have created greater expectations on the part of many people than our organized life reveals. For us to talk about the oneness of mankind in the sight of God and to have schools which take no Negro students makes us look silly and insincere. To have us profess a deep concern for peace and support tariff and economic policies that breed war will no longer fit the needs of 1944. To profess that all life is sacred and yet to treat large portions of it as secular and designed primarily for money making is an anachronism.

In this year and the ones following we shall not live in a climate which easily accepts "Blessed are the meek" as its charter. Our country has moved from its placid stage of internal development to a position where it is the world power. America will come out of this war with the largest navy the world has ever seen, with probably a continuing strong army, an insistent demand for the maintenance of domination in air power and, quite possibly to maintain all of this, peacetime conscription. Furthermore almost every country in the world except Germany and Japan will owe us large sums of money. There could hardly be a more dangerous relationship for us to have toward the rest of the world. The temptation to dominate will be terrific. The climate of superiority will surround us. No Friend makes these comments with pride. They are made with trepidation. They express a deep concern which

calls for profound humiliation and prayer that we as a people, and especially as Friends, will use our power and prestige in stewardship and not in domination.

CONCERNING OUR ASSETS

One of our principal assets is the deep interest in community life that is developing among the younger generation. While one would have no desire to have Quaker communities build walls around themselves and withdraw from association with all kinds of people, it seems clear that a strong emphasis on fellowship in community life, and intensifying devotion to the Meeting is of supreme importance. Coupled with this is the central value of family life and the bringing up of children in the warm sunshine of a joyous community and a sympathetic and understanding Meeting.

In visiting Civilian Public Service camps one finds young men aspiring to go into business, but hoping that they may be able to find a place in firms where Quaker ideals can be expressed in the business itself and where they may be associated with active work in a Meeting. One finds some men looking toward the professions, who likewise want to make their professional life an expression of their religion and want to live in a Quaker community. There are men who want to farm. Most of them have little or no capital, but would like to be part of a Quaker rural community. This applied not only to CPS men—correspondence from Friends in the armed services reveals something of the same craving.

With the development of our own national strength

comes certain other attendant problems. Friends have for fifty years or more been active in missionary movements. More recently the Service Committee has done sizable relief jobs abroad. In all of these projects the flavor of American generosity, cordiality, hospitality, and even kindness has been a factor.

In the field of missionary effort, we shall now probably need to go further than has yet been true in taking a secondary position and transferring leadership to nationals. In a sense the very fact of our national wealth and power will lay upon us the responsibility to accept a position of humility and service rather than of leadership.

We have for many years put a good deal of emphasis upon the desirability of young men and young women giving at least a few months if not a year of voluntary service. That should be continued until it becomes the expectation that every young person growing up in the Society should in some way participate in a freely offered service.

It seems increasingly clear, however, that this is not enough. If we are to have, in addition to whatever there may be of a professional ministry, the development of a living, sensitive lay ministry, we shall have to give definite thought to training for that service too. While there are many Friends who are able to translate their thoughts and experience into words in Meetings for Worship, the fact remains that we are appallingly weak at that point. Our meetings for Worship will not grow in vitality and strength except as our membership bring ideals of life and daily living into close agreement, and also as we expand the power and depth of the ministry in our Meetings.

The Unsung

FORASMUCH as many have taken in hand to set forth in order the splendid accomplishments of those skilled with the pen and blessed with wisdom, discernment, and vision; it seemed good to me also, having access to the archives, and contact with many still living, to pay tribute to a great number of people whose names have seldom, if ever, appeared in connection with THE AMERICAN FRIEND, yet who have been indispensable to its continuous service during the past fifty years.

Before we go behind the scene I should like to mention a few who have served as pinch hitters. Following the death of Walter C. Woodward, the responsibility for the paper, aside from the editorials, was cared for by his able secretary and assistant, Mildred Holmes Hale, for a period of five months. Murray S. Kenworthy and James R. Furbay followed in order as acting editors until Errol T. Elliott assumed the responsibility as editor in January, 1944.

The efficient manner in which the paper was handled during this extremity speaks well for the ability and loyalty of these Friends. Much credit is due also to Mildred D. Dilks, the present secretary to the editor, for her efficient services during this transition period.

But I do not wish to speak only of those who have served in the production and assembling of materials for THE AMERICAN FRIEND. We usually compliment the cook for her delectable cake but seldom are we thoughtful of the labors of the farmer, the miller, and the mechanic without whose services the cook would be helpless.

For the first nineteen years, THE AMERICAN FRIEND was printed in Philadelphia. Since that time, excepting two or three years, the printing has been done by the "Nicholsons" in Richmond, Indiana, with a succession of such men as Timothy, John H. and Raymond as president of the Company. These men, together with Henry Pilgrim, pressman, Charles Veregge, compositor, and Harry Tube-

sing, linotype operator and now superintendent, for years have contributed their best talents in the production of a paper noted for its beauty, dignity of style, and composition. To these and many others for whom THE AMERICAN FRIEND has become something of an institution, we owe a debt of gratitude for their faithful and loyal service.

We must now turn to some of the mundane things that go into the production of a religious journal, such as circulation and subscriptions.

At a time when other periodicals have increased the cost of subscription as much as one hundred per cent, the subscription price for THE AMERICAN FRIEND has been kept at a dollar and a half (one dollar to ministers). While this low subscription price has been a saving to the subscriber, it has left the Publication Board with a deficit of between fifteen hundred and two thousand dollars yearly, to be found from other sources.

If Meetings generally would follow the lead of a few that are providing a subscription for each family of the Meeting, the present circulation of four thousand would quickly be doubled—thereby making the paper self-sustaining.

If THE AMERICAN FRIEND is ever to serve the Society of Friends in anything like an adequate manner, it must be found in more Friends' homes than at present.

A casual examination of the files of THE AMERICAN FRIEND over the fifty year period leaves one with the realization that thousands of contributors have found in their church paper a sounding board, carrying their concerns to the four corners of Quakerdom.

The future service of THE AMERICAN FRIEND will be determined by the consecrated labor, and the amount of money expended upon it in the endeavor to make it an instrument for the extension of the Kingdom of God as interpreted by Friends.

PERCY M. THOMAS.

WESTTOWN SCHOOL

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BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROWbridge 6883.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Filcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. Riley 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmut Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. J. A. Morris Kimber, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmair minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York 3, N. Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. D. Reeves Shinn, Minister. Phone Kenwood 5567.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WINSTON-SALEM, N. C.

Friends Meeting, Broad at Sixth. Bible School 9:45; Morning Worship 11:00; Young Friends Meeting 6:30. Howard B. Yow, minister.

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It is difficult to estimate the number of changes likely to occur during the summer. Prompt action is urged. The Scholarship Committee can consider additional applications if placed at once.

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